"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Great Guarantees in Christ's Resurrection

1. Our Saviour's Deity
2. Our Own Salvation
3. Our Similar Resurrection

By Rev. Roger F. Campbell, Pastor
Calvary Bible Church, 3300 Territorial Road,
Benton Harbor, Michigan

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."—I Cor. 15:14-20.

Somebody said to Talleyrand, bishop of Autun during the French Revolution: "The Christian religion—what is it? It would be easy to start a religion like that."

"Oh, yes," replied Talleyrand, "one would only have to get crucified and rise again the third day."

I live in Benton Harbor, Michigan. This is the home of a once flourishing cult called "The House of David." It was founded by Benjamin and Mary Purnell. Benjamin took upon himself the momentous job of regathering (spiritual) Israel.

I'm not sure what gave Benjamin the idea that this was the land of milk and honey, but he was able to convince a goodly number of people that he was endued with an heavenly anointing, and they came from far and near bringing their possessions with them, or the monetary equivalent thereof. Each one who came be-

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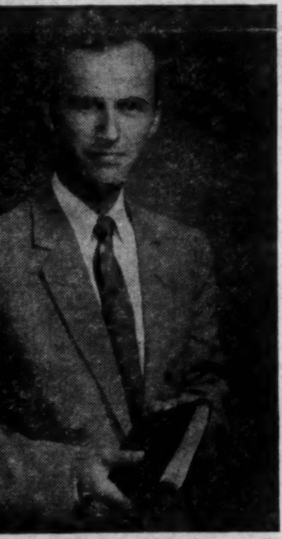

Rev. Roger F. Campbell

EMERGENCY

The VOICE OF REVIVAL broadcast is in urgent need of some $26,000 for radio time, studio and radio tape production and very modest office expenses. Unless we have your help at once, we must drop a number of stations where God is greatly blessing the broadcast and which millions hear each Sunday.

Will you ask God to guide and help you, and send at once as large an offering as He leads and makes possible? Every penny will be used for actual broadcast expense, and a receipt sent. This is a nonprofit Christian work chartered under the laws of Illinois. Gifts are deductible for income tax purposes.

It is an emergency. We need your help NOW to keep the broadcast on the air. We will give sacrificially here. Will you join us?

**John R. Rice
Wheaton, Illinois**

Whatever You Have Is Enough for God

By Evangelist Bill Rice
Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee

(Preached at Sword of the Lord Conference on Revival and Soul Winning, Miller Road Baptist Church, Garland, Texas, January 20, 1957).

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen."—II Kings 4:1.

This woman came and said, "Elisha, my husband died, a mighty good man who loved the Lord. But he didn't die solvent; he died broke. And worse than that; we are in debt, and his creditor has come to take my boys. The father has mortgaged the sons. [It seems wrong to us, but that is just what has been done]. The creditor has come to take my boys."

"And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. [Get a whole lot of them.] And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, there is not a vessel more. [Every one of them had been filled up.] And the oil stayed. [Just like when you turn the faucet off, the water stops.] Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt [Getting your debts paid—there is nothing like it], and live thou and thy children of the rest."—II Kings 4:2-7.

Dr. Bill Rice

Here is a widow. Now a widow in the Bible is usually an illustration of someone helpless. In Luke 18, Jesus spake this parable ". . . unto them to this end, that men ought always to pray, and not to faint: Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while . . ." (vss. 1-4). But here is a widow, a helpless person. Jesus is teaching a lesson on prayer. And He said, "Here is a widow, entirely helpless, yet she came to a judge and finally he did what was right." So you and I, helpless, can go to God.

Jesus saw the widow's mite. A woman came to the treasury of the temple and put in the last mite she had. Jesus commended her. Why? Didn't you ever give the last penny you had in the world to God? I have, haven't you? I really have. I guess all of us have. But now, I can get some more where that came from. But a widow could not do it in Bible times. She was a helpless person, without a husband or without grown sons or brothers to help her.

Here is a widow, a helpless woman who came to Elisha and said, "Elisha, I am in trouble."

"What is wrong?"

"I am going to lose my boys. They have a right to be free men. I ought to raise them for God, and they ought to have a chance, but there is nothing we can do." She said, "My responsibilities are more than I can bear. I ought to

(Continued on page 8)

Jesus and The Resurrection

By the late H. A. Ironside

A Sunday night sermon, preached to about 3,500 people at Moody Memorial Church, Chicago.

"And the time of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

The entire passage, beginning with verse 16 and going on to the end of the chapter, is of tremendous interest, but I have no thought of attempting to explain it all, though I hope you will read it carefully at your leisure, if not thoroughly familiar with it, for it is undoubtedly one of the finest examples of preacher's eloquence that we have anywhere in the Bible.

Paul appears here at his best from the human standpoint, but also speaks as a divinely inspired servant of Christ. Of Apollos we read elsewhere that he was "an eloquent man, and mighty in the scriptures," and it is very evident from this sample sermon that Paul was a man of the same stamp, though on the other hand he did not particularly cultivate what was simply rhetorical, lest the cross of Christ should be made of none effect.

But it was quite in keeping with his principle of being "made all things to all men," that, when he stood on Mars' Hill, the very center of culture of the Greek world, he should meet those

Proud Attic Philosophers

on their own ground. So far as culture was concerned, he was every whit their equal, combining a thorough acquaintance with their literature, history, and customs, with a deep knowledge of the Word of God to which they were strangers. Thus he gave them that day a new and arresting message such as they had never heard before, and possibly many were destined never to hear again.

Notice some of the circumstan-

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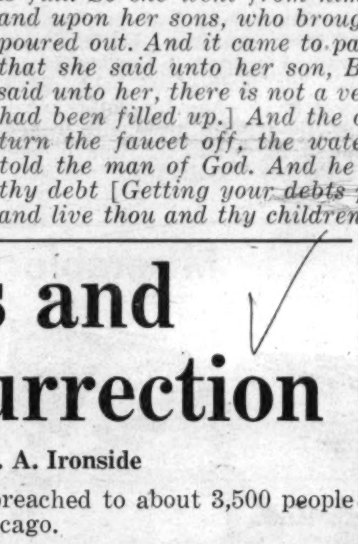

Dr. H. A. Ironside

Others Are Helping How About You?

Special 6 Months for $1 Subscription Offer Aimed to Get 25,000 New Subscribers

By Evangelist Walt Handford
Assistant Editor

Already on March 28 when this is written we have over 1,800 introductory subscriptions which have come in during the current campaign to enlist 25,000 new subscribers. Folks are enthusiastic about the special 6 months for $1 offer and are sending the paper to their friends.

A lady in Pennsylvania sent in several new subscriptions and said, "This makes 52 subscriptions I have sent in since last fall." She does not have much money, but has been sacrificing to send THE SWORD to her friends.

A wonderful friend from Wisconsin sent in 122 new subscriptions last week. He has already sent in many, many others recently because he feels THE SWORD OF THE LORD is doing something no other Christian magazine can do for his friends.

Last fall Les Cox, a plant guard at the Chrysler Corporation in Indianapolis, set out to get 25 new subscribers. *The very first week he sold trial subscriptions to 70 of his friends at $1 for 6 months!* Several times in the next few weeks he sent in others until there were more than 200 who began receiving the paper through his efforts. He testified that it was easy to get folks to subscribe at this low rate.

But you may say, "I've tried sending gift subscriptions before and some didn't like it." I have had that experience, but there

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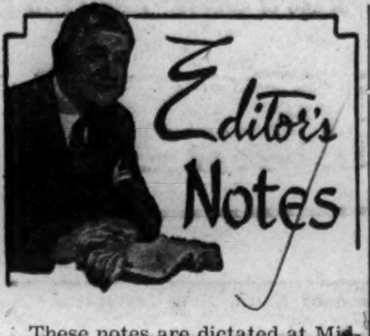

Editor's Notes

These notes are dictated at Midway Airport, Chicago, Saturday morning, March 26. In thirty minutes Mrs. Rice and I will board a Delta plane for Knoxville and Greenville, South Carolina.

What a stewing around to get things ready for thirteen days of engagements at Spartanburg and Greenville, South Carolina, and Norfolk, Virginia. Last night I went back to the office after supper to complete dictation on the sermon, "The Sex-Maniac Murderer of Starved Rock Park." All THE SWORD OF THE LORD copy for this issue has been finished except Editor's Notes. This morning I came early to the office to read and okay Record Reviews by Bud Lyles. Most of the copy for next week's paper has been selected. Plans have been made for services at Calvary Baptist Church, Wheaton, for two weeks in my absence. I am taking with me a big stack of letters which I did not get to answer, and the dictating machine I am taking cost me extra, since I had more than the forty-pound limit for free baggage.

You Faithful Friends—God Bless You!

In the last three weeks we have had the largest mail we have had for a long time. I thank God for the thousands of subscriptions, the orders for life-changing books, the gifts for the radio broadcast and free literature fund. Last night my daughter Mary Lloys (Mrs. Charles Himes of Kids Korner) who is helping in the subscription department, said to me, "Dad, I wish you could read *every* letter, not just those addressed to you and requiring your personal attention. Almost every letter enclosing a subscription or a book order has some encouraging word such as, 'Dr. Rice, you will never know how we have been blessed by THE SWORD OF THE LORD.' "

A number of days recently our mail has run over 1,000 letters a day, sometimes 700 or 800 letters, besides the puzzle letters. It takes thirty-odd workers to attend to all the business in these letters, and our two mail readers have been working hard, sometimes not completing the opening, reading, recording the money, etc. in one day's mail until the next day.

With a grateful heart I thank every one who writes, every one who completes the Bible crossword puzzle, every one who sends a subscription, every one who orders a book. How I thank God for these thousands of godly Christians who read THE SWORD and are blessed, and who love us and, we trust, pray for us.

Half-Million More "What Must I Do to Be Saved?" Booklets for Japan

We have just sent two checks totalling nearly $2,500 through The Evangelical Alliance Mission to the Word of Life Press in Japan where Missionary Kenneth McVety is having printed for us a half-million copies more of the booklet, *"What Must I Do to Be Saved?"* in Japanese. It will have a two-color cover. This makes about 4 million copies of this booklet in that language for which SWORD OF THE LORD readers have helped to pay. Seven other of my books and pamphlets are translated and spread in Japanese. This soul-saving literature has resulted in thousands of known conversions in Japan, and missionaries of all evangelical groups are helping to spread it. Thank you who helped us in the Free Literature Fund.

Have You Done Your Part in Introductory Subscriptions to THE SWORD at $1 for 6 Months?

We are greatly concerned to reach 25,000 new readers with THE SWORD OF THE LORD. To introduce THE SWORD to new readers we are asking friends to send in introductory subscriptions for them at $1 for 6 months. If your subscription order amounts to $10 or more, you may add your own subscription at the same rate of $1 for 6 months, $2 a year, or for as long as you wish. This offer is good in United States and Canada and to our armed services.

We understand that in this matter we must depend on those who are out-and-out fundamentalists, those who are aggressive Christians, burdened for souls and willing to take a stand for Christ and the Bible. But we believe that such good Christians who believe in spreading revival fires, defending the faith and getting out the Gospel around the world feel a holy obligation to send in introductory subscriptions. We believe you owe a certain loyalty to the faithful ministry of THE SWORD OF THE LORD, unwavering through the years. But we believe you owe to other Christians, to relatives, neighbors, friends, and even to unsaved people, a holy obligation to introduce them to the life-changing blessings of THE SWORD. Will you pray about it? And what you do, do for Jesus' sake and expect His reward.

Address SWORD OF THE LORD, Box 420, Wheaton, Illinois.

Please, I Beg You, Pray for This Editor Daily

Do you get tired of us pleading for your prayers? The dear Lord knows how fervently we pray for

(Continued on page 4)

The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Kids Korner

By Aunt Mary

Dearest Nieces and Nephews:

What do you think of when you think of Easter? Do your thoughts run to new clothes, Easter eggs and an Easter bunny? Do you think most about getting new patent leather slippers and a frilly new dress like your friend Patty's? Is a new gabardine suit or a plaid sport coat your main thought of Easter? New clothes are fun, and spring is a good time to get the things that we will need for a new season.

But Easter is the day set apart to remember that Jesus came out of the tomb after He died for our sins on the cross. Since we could not be saved if He had not come out of the grave, don't you think it would please God to make the most important celebration of Easter—not new clothes, not Easter eggs or a pretend Easter bunny, but a day for thanking God for saving us? Let us make a spring thanksgiving day of Easter.

An Easter parade—Easter bonnets—you can make these things a way of getting some of your friends to church to hear about Jesus. You know that some people go to church perhaps two times a year, and one time is always Easter. If having new clothes makes some people want to come to church if only to show off, we can be happy that they will still hear the story of God's love.

Will you make a point of inviting your friends who do not go to church at all to go with you Easter morning? People may be saved on Easter morning who wouldn't be at church on any other day.

I remember one day we invited a boy to go to Sunday School with us. The family was moving and all was confusion. Little Buddy wanted to come to Sunday School but his mother said she didn't even know where his clothes were. So Buddy went home with us and we dressed him in some of our little boy's clothes for the day.

On other occasions, perhaps where there were several children in the family and not too much money, friends have bought Sunday clothes, or given nice clothes that have become too small for the children in their own family. We can do lots of things to help others come to God's house, can't we?

But clothes shouldn't be an important thing in our lives. Did you know that Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed [dressed] like one of these." If God takes care of the lilies and other flowers and they can do nothing to help, don't you think He can see that you too have the clothes you need? In First Peter, chapter three, we are told that our adornment, our decoration, should be not fancy clothes but "a meek and quiet spirit, which is in the sight of God of great price." If the right kind of spirit or heart is valuable to God, each of us can become sweet to Jesus, can't we?

Perhaps you sing, as we sometimes do,

Let the beauty of Jesus be seen in me—
All His wonderful passion and purity.
Oh, thou Spirit divine, all my nature refine,
Till the beauty of Jesus be seen in me.

Let's make pleasing Jesus important this Easter.

Don't forget Matthew 28, the story of Christ's resurrection. If you haven't tried to memorize it, at least read over the story of the first Easter in this chapter.

Now read from *Bird Life in Wington.*

Lovingly,
Aunt Mary

With the Evangelists

By the Editor

EVANGELIST FRANK DUNCAN, 21 Pine Street, Inman, South Carolina, held a meeting March 8-13 at the Sidney Avenue Baptist Church of Burlington, North Carolina. Rev. F. H. Culberson, pastor, reports that in spite of severe snow and weather difficulties, there were 13 saved and 79 rededications. He also highly recommends Brother Duncan as an outstanding young evangelist who will not compromise with sin and who preaches under the anointing of the Holy Spirit.

* * *

REV. WILLIAM ALLEY, Route 1, Augusta, Kansas, feels led to enter the work of evangelism. Rev. Lester Roloff of Corpus Christi writes, "He is a very fine brother. He worked with me at the City of Refuge and also in Corpus Christi. He has a sweet spirit and is sound in the faith." He is also commended by the Central Baptist Church in Augusta, Kansas, where he served as a lay pastor, and others.

Miserable Comforters

They pushed open the door marked "No Visitors."

Mrs. Cardinal is in the hospital as a result of an airplane accident, and has had a relapse. She was doing quite well until Friday when Mrs. Owl and Mrs. Pelican made a call.

That night she took a sudden turn for the worse, and the doctor is quite concerned. He has put on a special nurse and issued a strict order, "Absolutely no visitors." Mrs. Owl and Mrs. Pelican cannot understand it, because they know their visit cheered her up no end!

They arrived at the hospital just after lunch when the patients were supposed to be resting. It was best to go early, they had agreed, so their visit would not be rushed. Upon their arrival, they did not inquire at the desk, but started down the hall, peering into every room. Naturally, this was embarrassing to a number of patients, but Mrs. Owl and Mrs. Pelican didn't mind.

Finally, they came to a door marked, "No visitors, please!" "This must be it," said Mrs. Owl as she pushed open the door. "Yes, here is Mrs. Cardinal, but I do believe she is asleep. Do you think we should waken her?"

"Yes, of course," replied Mrs. Pelican. "She would not want to miss our visit. Besides, she has nothing to do all day but sleep."

By this time they had shed their coats and pitched them on the bed. "Just us," said Mrs. Pelican, "we dropped in to cheer you up. My! but you have a lot of flowers; your room reminds me of a funeral."

"You're a lucky bird," said Mrs. Owl, as she settled down in a chair with her arm resting on the side of the bed, with the result that she shook it every time she moved, "to be lying up there in a nice soft bed where you can get a good rest. That's where I ought to be. No one knows how I've suffered lately. But I just can't take time to go to bed. Some birds can, but I can't."

"You couldn't possibly feel as bad as I do," Mrs. Pelican broke in. "I'm so nervous, and I've completely lost my appetite. Last night we had fish for supper. Mr. Pelican seemed to enjoy it, but all I could possibly eat was a shrimp cocktail, four or five fish, two helpings of creamed potatoes and some squash—then I just forced myself to eat a piece of pie for dessert. The little I did eat gave me indigestion. I really don't have the appetite of a sparrow."

"More like the appetite of an ostrich!" thought Mrs. Owl, but she didn't say it.

"But let us talk about your aches and pains rather than ours," continued Mrs. Pelican. "Was it only one wing you broke when you collided with that airplane?"

"Do let us see the wound," said Mrs. Owl before Mrs. Cardinal could answer, pulling back the cover as she talked. "My! it does look bad. Do you suppose gangrene has set in?"

"I don't like the way it is bandaged," said Mrs. Pelican. "Who is your physician anyway?"

"Dr. Snowbird," replied Mrs. Cardinal weakly.

"I thought so," said Mrs. Pelican. "You remember poor old Mrs. Grosbeak was a patient of his!"

"Her death was such a shock," said Mrs. Owl. "Mrs. Pelican and I called on her two days before she passed away, and we had no idea the end was near. She looked no worse than you do, my dear."

"Yes, and she had failed to make her will," added Mrs. Pelican. "I am sure you have attended to that, Mrs. Cardinal. Just think how unhappy you would be in the next world if Mr. Cardinal's second wife should get all your property!"

At this point the two callers were interrupted by the arrival of the nurse with Mrs. Cardinal's supper tray.

"Don't tell me it is supper time," said Mrs. Owl. "How time does fly. Who would have thought we have been here three hours! Well, we just must go. Don't be disappointed if you don't feel like eating all of your supper. Hospital food is terrible."

At the door Mrs. Pelican turned back. "You are very wise to have this 'No Visitors' sign on the door," she said. "It should keep out a lot of undesirables. Some birds can be so thoughtless."

"It really makes one feel good to do a 'bird scout' deed each day, doesn't it?" said Mrs. Owl, as they walked down the hall.

"It certainly does," replied Mrs. Pelican. "Next week perhaps we can do another by attending a funeral together."

Strange, isn't it, that Mrs. Owl and Mrs. Pelican are the only two birds in Wington that do not understand why Mrs. Cardinal had a relapse.

(From BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The fifteenth of thirty chapters to appear regularly in THE SWORD OF THE LORD. The whole book may be purchased for $1.50, plus 15c postage, from The Sword of the Lord, Box 420, Wheaton, Illinois.)

New Orleans Baptist Seminary Ousts Clark

Trustees Fire Asociate Professor Theodore Clark From New Orleans Baptist Theological Seminary Faculty, Over Infidel Book Which Denies the Deity of Christ, Inspiration of the Bible, the Blood Atonement and the other Historic Christian Doctrines

By Editor John R. Rice

Last year Macmillan published the book, *Saved By His Life*, by Dr. Theodore R. Clark, associate professor of theology of New Orleans Baptist Theological Seminary. Many Southern Baptists have been burdened about the outright infidelity in this book, and the teaching of the professor in this Southern Baptist Seminary. This editor wrote an extensive review of the book. However, we waited and did not then publish the review, hoping that Southern Baptist leaders would have the professor ousted. Now we congratulate the trustees of New Orleans Seminary that this has been done.

About the first week in March Southern Baptist magazines published the following announcement released by T. O. Winn, president of the board of Seminary trustees:

"In the light of problems which the board has dealt with over a period of several years, it accepted unanimously the recommendation of a special committee that Theodore R. Clark be relieved of his status as associate professor, and his teaching responsibilities as of March 12, 1960.

"His salary will be continued for 12 months, and the possible renewal of his relationship to the institution may be reviewed on or before the expiration of a five-year period. His recently-published book is one of several instances in which the board has been confronted with questions as to limitations in the area of communication with students and hearers as well as content of lecture materials."

Again we say, we congratulate the board of trustees of New Orleans Theological Seminary that Dr. Theodore Clark has been "relieved of his status as associate professor, and his teaching responsibilities as of March 12, 1960."

That was the proper thing to do. A man denying the inspiration of the Bible, the deity of the Lord Jesus, denying the blood atonement is not even saved. He is an infidel, holding exactly the same general position in regarding the essentials of Christian faith as Tom Paine and Bob Ingersoll and other infidels. He has no right to receive support as a Christian, much less as a teacher in a Christian school of any kind. We congratulate the trustees on the action. Even more we congratulate a few fervent Bible-believing Baptist preachers who have worked on this matter for long months. And we congratulate some earnest ministerial students in New Orleans Seminary who for years past have protested about the infidel teachings of Dr. Clark. We are glad he is now disconnected with the Seminary.

Some Matters About Dr. Clark's Dismissal Distress Us

The case of Dr. Clark is an illustration, showing the need for constant vigilance of Christians. The Lord Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). And there are some disturbing factors in the case of Dr. Clark and his dismissal which will concern good Christians everywhere.

1. The Seminary trustees were evasive and not explicit in the reasons for Dr. Clark's dismissal. The *Florida Baptist Witness* for March 17 editorially said:

"We could wish that the Trustees had not imposed 'limitations in the area of communications' upon themselves in releasing the report so that there might have been a bit clearer understanding of the reasons for their action on the part of all the readers of this news. We believe that Southern Baptists generally are in thorough accord with the beliefs which led the Trustees to take the action, and that their confidence in the Convention-elected leadership of our Agencies and Institutions would have been raised to an even higher level by having a somewhat more detailed report of the action of the Seminary Trustees."

Then this *Florida Baptist Witness* editor goes on to call attention to the fact that Clark denied the blood atonement, that Clark says, "We should not speak of the Bible as the Word of God as such because it is not the Word of God in the sense that it consists of infallible revealed truths given to men in written form." He says, "An added far-reaching distortion, asserts Clark, is 'the identification of Christ with Jesus.' . . . Clark actually denies the incarnation as most of us have believed it." The *Florida Baptist Witness* also reminds its readers that "Clark calls in question most of our conservative Baptist theological concepts," including immortality of the soul and eternal punishment.

Clark is an infidel in the same sense that Tom Paine and Bob Ingersoll were infidels, denying the deity of Christ, the blood atonement, the inspiration of the Bible, eternal punishment, etc. To let the man go out with only the nominal slap on the wrist that he had "limitations in the area of communications" seems to me hardly frank with the public and, I fear, did not properly safeguard all those who would read his book because it was written by a Southern Baptist Seminary professor. The *Florida Baptist Witness* is right: the trustees should have been more explicit.

2. I am distressed because this man's salary, after he is a proven and acknowledged unbeliever in the historic Christian faith, is still to be paid with God's money, money given for Christ's sake by Southern Baptists, for another full year! I do not believe that is any proper use of Co-operative Program funds, the support of a known infidel, after he being often reproved, is discharged. I would not feel comfortable giving any money to support such infidelity as Dr. Clark openly espouses, and I dare say many Southern Baptists feel the same.

3. The trustees provide that "the possible renewal of his relationship to the institution may be reviewed on or before the expiration of a five-year period." Why should the Seminary leave the door open and encourage Clark or other infidels that they may be more acceptable within a five-year period?

4. Many of us are disturbed now as we have been for several years past, because Dr. Clark stayed so long teaching his infidelity, before he was released. He has been teaching at New Orleans Seminary since 1949, more than ten years! He got his doctor's degree from New Orleans Seminary, and so certainly his position there is well known to his closest associates on the faculty. His false teaching has been an issue for years, as the trustees themselves acknowledge in their published statements. T. O. Winn, president of the board, announced, "In the light of problems which the board has dealt with *over a period of several years*, it accepted unanimously the recommendation of a special committee that Theodore R. Clark be relieved of his status as associate professor . . . ."

For some ten years now students have been going out from New Orleans Seminary after having been poisoned by the doubts and insinuations and open infidelity of Dr. Clark. It seems to me that to take ten years before one dismisses a man teaching open infidelity in a Baptist seminary is too long. And to send him away with a slap on the wrist and a full year's pay, and a promise that his restoration may be considered at any time within five years puts the Seminary trustees too much on the side of Dr. Clark, I think, and not enough on the side of the honest, Bible-believing Baptists who have unspectingly paid his salary for these ten years!

Some two months ago a Southern Baptist editor wrote me that "there are no modernists among Southern Baptists." And he berated me for referring to certain teachings at Southern Baptist Seminary at Louisville, the paid lectures of Dr. Nels F. S. Ferre, etc. He scoffed that he was on the inside and knew far more about it than I did. And at that time, Dr. Clark had been teaching in New Orleans Baptist Seminary ten years, denying the blood atonement, scoffing at "The Old Rugged Cross," denying the deity of Jesus Christ and denying that the Bible is the very Word of God! He said no modernism among Southern Baptists! I could not now trust his information or judgment on that matter.

Does the New Orleans Seminary administration have no way to find out if it is harboring wolves in sheep's clothing? Did they ignore the pleas of earnest students who reported on Dr. Clark's denial of the faith? Were they more concerned with keeping things all smoothed over in the minds of the people so they would give their money, than in a break with an infidel teacher?

I do not know, and I do not charge the trustees. But I am saying that either the system or the bias of the administration and of Southern Baptist leaders, or something else equally wrong has kept Dr. Clark in a professorship for ten years and more, denying the very essentials of the Christian faith! And all that time he was supported by unsuspecting Bible-believing Baptists who were taught they could give their money to the Co-operative Program in full assurance that none of it would be misspent or used against Christ and the Bible.

5. And what about Dr. H. H. Stagg, who is still a professor in the New Orleans Theological Seminary? Again and again for years past students have reported that Dr. Stagg is teaching the same general teaching which Dr. Clark has now put in a book. In fact, many think there is good reason to suppose that Dr. Clark learned his unbelief in New Orleans Seminary under Dr. Stagg. Is there no way that the administration and trustees can know and prove where Dr. Stagg stands and stop this poison which is infecting thousands of young ministers who go to Southern Baptist seminaries for training?

I say, I congratulate the trustees and I earnestly thank them for dismissing Dr. Clark. But I frankly say I am disturbed by the slowness and reservations with which it was done.

Professor Denies Christ's Deity, Blood Atonement, and That Bible Is Word of God

By Editor John R. Rice

(A review of the book, *Saved by His Life*, by Theodore R. Clark, who was, until March 12, 1960, Associate Professor of Theology, New Orleans Baptist Theological Seminary, published by Macmillan, 1959, price, $4.50.)

The Bible plainly commands, "Beware of false prophets" (Matt. 7:15). The Bible plainly commands that we "should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). We are to deal with a man who preaches another gospel, another so-called theory of atonement, and Paul was inspired to write that if anybody should bring another gospel, "let him be accursed" (Gal. 1:8, 9).

Briefly, here is a book by the former Southern Baptist professor, now discharged, who takes practically the position of Nels Ferre, the notorious liberal of Andover-Newton Seminary, formerly of Vanderbilt University.

Here Is Outright Modernism, Liberalism, Unbelief in the Historic Christian Faith

Sometimes we find it necessary to defend sound doctrine and expose heresies among Christian people who are born of God and who hold to the essentials of the historic Christian faith. A man may be wrong on baptism but be right on the inspiration of the Bible, the deity, blood atonement, virgin birth, and bodily resurrection of Jesus, and may have trusted Christ as Saviour. A man may be wrong on the premillennial return of Christ and yet be a born-again Christian. But a man cannot be essentially wrong on the person and atoning work of Jesus Christ and be a Christian. He is an unbeliever, a modernist; and if he teaches and preaches, he is a false prophet as described in the Scriptures, one not to be received as a Christian in the home or pulpit or school, and not to be bidden Godspeed or supported.

We have reviewed the book, *The Case for Orthodox Theology*, by Dr. Edward John Carnell, and we have lamented that this man who signed a premillennial, fundamental statement of faith and who looks largely to fundamental, premillennial, separated Christians to support him and the Seminary, has forsaken the premillennial faith for the Reformed amillennial position and now sneers at separated fundamentalists, believes in evolution, and says the Bible is not all equally inspired. (See our review in October 30 SWORD OF THE LORD). However, Dr. Carnell says the Bible is inspired, says that Jesus is God, believes in salvation by the blood, and we trust has saving faith in Christ. But the heresies of Dr. Clark are not the errors of Dr. Carnell; they are the errors of an out-and-out modernist.

We have felt it important to show the harm of disobeying the Bible in having fellowship with modernists, as one famous conservative man had the editor of the *Christian Science Monitor* and the president of the American Unitarian Association come to speak at the anniversary of his church. We are grieved as a famous evangelist has modernists on his platform, praises them, quotes them, has them lead in prayer, has them serve on committees helping control his campaigns. The same man accuses fundamentalists. But he preaches the Bible, says he believes it, says he has trusted in the blood, and I trust he is a born-again Christian, a brother in Christ.

But the case of Dr. Theodore R. Clark as revealed in his book, *Saved by His Life*, is not the same. He is not a Bible-believing Christian wrong on some lesser doctrine. Dr. Clark, I am sad to say, is a notorious liberal. He does not believe what Southern Baptists believe. He does not believe the essentials of the historic Christian faith. He does not believe in salvation by the blood of Christ. He does not believe that Jesus is God. He does not believe that the Bible is the Word of God. And he says so.

These sad and shocking things are revealed in the book we here review.

Dr. Clark's Book Is Deliberately Vague, Deceitful, Misleading

That is a hard statement, but it is true. Not only is the book vague and deceitful, but it is deliberately so. In the Preface, page xiii, Dr. Clark says:

"The climax is supposed to come in the last chapter, and it is my hope that the reader will not be disappointed. The reader will also detect a certain imprecision in the choice of words. This to some extent is deliberate, but of course may be due more than I am aware to my own difficulties in the matter of diction. However this may be, my purpose is not to employ the spotlight overmuch, but rather mostly to use the floodlight so that the whole may be seen rather than the parts. As was stated above, my primary concern is to suggest a broader base for the doctrine of the Atonement, that is, a Cross-Resurrection base rather than a single Cross base."

Examine that carefully. The full intent of the book is not to be revealed until the last chapter. Far over, on page 195, the author says:

"At this point we have reached the very essence of the theme of this book. We have labored to show that no historical event as such in the life of Jesus, not even the historical event of the Resurrection as such, provides the ground of man's reconciliation and salvation. We have argued that faith in Jesus of Nazareth, or in the Cross event, or in the Resurrection event, is a faith that is empty or vain."

It was intended that this statement and the implications of it would not come until the close of the book.

But again to the statement in the Preface. Dr. Clark says, "The reader will also detect a certain imprecision in the choice of words. This to some extent is deliberate." Not precise but imprecise. Not definite but vague. Not explicit, saying exactly what he means, but round about so that a scholar will understand what he means but that common people will not. That is the purpose of the author.

Did the author put the spotlight on great doctrines and say plainly what he believed? He did not! ". . . my purpose is not to employ the spotlight overmuch, but rather mostly to use the floodlight so that the whole may be seen rather than the parts." What does he teach about the virgin birth?

(Continued on page 6)

Dr. Bob Jones SAYS:

We are eager to share with our interested friends statements and testimonies from former Bob Jones University students. I quote now from a letter from one of our ministerial graduates: "I thank the Lord every day for the practical, common-sense approach I learned at Bob Jones University. The Spirit has led me many times in situations and has shown me what to do when I based my decisions on the practical truths I learned at Bob Jones University."

We have had more wonderful letters from former students in recent months than we have ever had in the history of the school. God is so good to us. We especially need the prayers of and help from our friends at this time. We will be spending between now and September almost a million dollars on new buildings in order to take care of several hundred more students who wish to attend this coming school year, which begins on September 7. Please pray for us, and won't you help us financially? We believe you will. Remember, we will spend economically, carefully, and prayerfully whatever you invest in the Lord's work here. Now, don't put it off. Make up your mind; and if you are going to help us, please let us hear from you at once. Thank you, and God bless you.

BOB JONES, FOUNDER
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INCIDENTS and Illustrations

By
Evangelist Robert L. Sumner
Contributing Editor

The Right to Strike

The *Chicago Tribune* editorialized some months back about the tremendous strike problem we face in this nation. After a reference to the strike against the Kohler Company, which has been in progress since April 5, 1954, and the now historic steel strike marathon, the editorial questioned: *"How has the nation got itself into such a bind that one union leader can throttle the economy by shutting off an entire basic industry? And does the right to strike include the right to close an entire industry forever?"*

In answer to the first question, the *Tribune* said: "There is no mystery about how we got to this pass. The American people, seeking to protect and nourish unions, long ago granted them through Congress power and immunities not accorded any other group in our society. One of the largest of these is the specific exemption from the antitrust laws, which means that unions are free to be monopolies. This monopoly power is what makes it possible for unions to strangle the economy by closing one (or more than one) entire basic industry."

In answering the second question, the editorial listed two possible answers, then said:

"But neither of these approaches—economic attrition or Government intervention—is a solution; both duck the basic questions. To get a solution we must go back to the cause of the trouble, which is found in the privileges and powers uniquely enjoyed by unions and which alone make possible strikes of this sort.

"The right to strike is beyond dispute in our way of doing things. But there is no God-given, Constitution-granted right of union leaders to continue a strike indefinitely regardless of cost to the nation. Nor is there any sanction in reason for the right to strike an entire industry; that right exists now only because of sins of legislative omission.

"And if we would finally tackle this central question of union monopoly power we would resolve, for all practical purposes, the issue of how long a strike can be permitted to continue. For in that case a steel union might strike U. S. Steel or some other company, but it would not be able to exercise the monopoly power of striking all simultaneously. The strike might conceivably drag on for five years or more, like the one at Kohler, but also like the one at Kohler, its effects would be local not national.

"That is the way we must deal, sooner or later, with this problem of industry-wide strikes which are in fact strikes at the nation's jugular."

* * *

The Mexican Legion for Decency has asked Hollywood producers to stop sending gangster-type films to Mexico. In a letter to Hollywood producers, the League charged that "the gangster films damage the minds of our youth." The League wanted this ban on films for both theater and television. Incidently, the telecommunications department of Mexico has banned advertising of alcoholic beverages on both radio and TV from 6 a. m. to 10 p. m. All stations have been sent "energetic" circulars warning them against such advertising.

* * *

Cursing on TV

The *Dallas Times-Herald* recently commented editorially about the use of profanity on television. The timely opinion stated:

"Progress reportedly is being made in obstructing the flow of obscenity through the mails. Texas State Senator David Ratliff of Stamford points to a similar problem needing attention—the growing use of profanity on some television shows.

"The words 'hell' and 'damn' are being used more often than ever before on television, observed the indignant senator after a recent evening's television viewing. He mentioned another word he had heard on a network show, a word just not worth repeating in a family newspaper.

"The lawmaker says he will press for a statute to outlaw profanity on any Texas radio or television station. Radio and television stations should take their cue. They should demand cleanup of offending network shows, and make sure locally produced entertainment lives up to high standards of moral fitness.

"Television is inescapably a family medium, freely viewed by young people as well as adults. In this respect it differs somewhat from printed matter. Circulation of the latter can better be restricted than can TV offerings. Wholesomeness of TV and radio fare is an absolute must. Senator Ratliff's reaction is valid and timely."

Jack Parr, whose childish walkout some weeks back caused tens of thousands of fans to join NBC brass in pleading for his return, is one of the worst offenders.

* * *

"Let prayer be the key to the door of the morning and the bolt to the door of the night."—Mathew Henry.

* * *

The Reaping of Sin

Sigmund Freud, the founder of psychoanalysis, taught that sexual impulses should not be controlled as tightly as the tastes of modern society demand.

The other day in London his grandson, Stephen Freud, was granted a divorce on grounds of his wife's adultery. The wife, Lois Freud, did not contest the suit.

Scriptural comment: *". . . for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me"* (Exod. 20:5).

* * *

Add to the "goofs" of celebrities, news columnists, et al, who try to quote the Bible authoritatively: A reader in San Luis Obispo, California, sends a copy of the Ann Landers column clipped from the *Los Angeles Examiner* wherein this professional counselor advises one complaining about being forced to live in a surrounding of sin, yet who finds comfort in reading the Bible: *"Keep reading, and when you come to the line, 'Hate the sin but love the sinner,' put a bookmark in the place and review it daily . . . ."* No doubt "twenty lashes with a wet noodle" are in order! Or is that Ann's sister's lament when wrong?

* * *

Evangelist Sumner can be seen and heard:

Thru April 17:
Brookside Baptist Church
3420 Henninger Road
Cleveland, Ohio

April 19 thru May 1:
First Baptist Church
Prince and Water Streets
Princeton, Indiana

From the Desk of Viola Walden . . .

Prayer Brings Rain

That summer a drouth scorched the little West Texas town. Crops were utterly ruined. Water holes dried up. Frequently as one drove down the lane, he would smell cattle, starved to death. Some farms were deserted, and people had travelled far to get work and earn a little income.

As he went into the revival service at Peacock, Texas, his heart became more and more burdened about the barren country. Feeling that God wanted to show his power, the evangelist promised God that as soon as Christian people got aroused and concerned over their sins, and over their lost loved ones, he would call a meeting of confession and prayer, begging God to send rain, as well as a revival.

God began to work. People became sin-conscious and burdened for loved ones. Encouraged by this condition, the evangelist and many of the people in that small town agreed to pray.

"We will expect a rain in twenty-four hours. And if it comes after that time, we will not count our prayers answered," he boldly proclaimed to the group gathered in earnest prayer.

The next morning the sun beat down pitilessly on that barren country. At the week-day morning service prayer was again offered. "O God, send it before eleven o'clock tonight so all may know that You answered."

Noon . . . still not a cloud in the sky—no evidence in the heavens that they should expect rain. Scoffers in the stores said: "Praying for rain may be all right in East Texas, but it won't work in West Texas! That poor young preacher will see! There will not be a rain tonight."

At two o'clock the evangelist's wife set about to wash. She sent her five-year-old girl to borrow a tub of a neighbor woman. Suddenly black clouds began to roll swiftly from the southeast; then came a mighty wind. The little girl had to be rescued, as well as the wash tub, rolling across the prairie! The tabernacle where the meetings were being held was blown from its blocks. Suddenly the plate glass windows of a store blew in—how the scoffers scattered!

Suddenly there was a downpour over the town and for a radius of about five miles in each direction. What a rain it was! Services were held that night in the Methodist church. People came, filled all seats, sat in the windows. But they did not come in their cars; the roads were deep in mud. They came in farm wagons and buggies and on horseback and wading with rubber boots.

God answers definite prayers. Read this thrilling testimony and many other actual accounts of remarkable answers to prayer in **PRAYER—Asking and Receiving,** by Evangelist John R. Rice. Dr. Rice felt that he ought to testify to the wonders that God has done, the answers to prayer, direct, often immediate, undeniable, which He has given His servant when he prayed. The author knows God answers prayer. In a ministry of over thirty-eight years, in which by God's great mercy he has seen tens of thousands of professions of faith in Christ, with marvelous provisions of tens of thousands of dollars for printing and radio bills, besides all the needs of family and workers, the author has proven God. In this large, 328-page book he humbly tells many answers to prayer.

In this book Dr. Rice has compiled all of the Scriptures that bear on the vast subject of prayer in a form that you can understand and follow. You can fall heir in a few hours to his long years of Bible study. He explains and illustrates the Bible truth out of rich personal experiences of proving God's willingness to hear and answer prayer. Your faith will be strengthened as you see how God answered this man's prayers.

And you, too, can tap the infinite resources of God through prayer. This book shows how. What He did for Dr. Rice, God wants to do for YOU!

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The Editor's Notes

(Continued from page 2)

the whole cause of Christ, how many evangelists we remember every day! There are seven Christian schools for which we feel a burden to pray every day, along with about a dozen Christian leaders. And how earnestly we plead with God that THE SWORD OF THE LORD will be a blessing.

I am overwhelmed with the responsibility of Voice of Revival broadcast. God must provide some $75,000 this year to pay the broadcast fees. I know you will help me pray. But above all, pray for the anointing of God, the enduement of the power of the Holy Spirit every day.

God bless you!

THANK YOU! Yes, thank you, all of you who took time to write and tell us that you like the record reviews and want the column to continue each month. There were a number of very nice letters and cards. We are glad to hear from you.

A reader wrote from North Dakota to ask about pre-recorded tapes of sacred music. We know of only one company which produces such recordings. If readers know of others, we would be happy to hear about them and to pass the information along either through this column or by personal letter. Write to RECORDS, Box 420, Wheaton, Illinois. Your comments and suggestions will be appreciated.

* * *

Beth Farnam is called "America's First Lady Of Sacred Song." In a new album of two records she sings with the Ralph Carmichael Orchestra some of the great sacred classics. Side A of the first record presents The Holy City and I Know That My Redeemer Liveth, each tastefully done. Side B has O Holy Night, a moving interpretation of the spiritual, Were You There? and a fine rendition of Battle Hymn of the Republic, which uses full orchestra and a men's chorus.

The second record has eight selections, including Stranger of Galilee (sung very tenderly), Fairest Lord Jesus, When I Kneel Down to Pray (beautifully handled), Saved By Grace, and All That Thrills My Soul (this is very sweet). SACRED LP 8031 and 8032

* * *

On the Word label we have an album called **MUSIC OF THE MENNONITE CHURCH,** performed by the Men's Chorus of the First Mennonite Church of Berne, Indiana. This bi-lingual group sings under the able direction of Dr. Freeman Burkhalter. Of the sixteen selections, six are in the German language, mother tongue of many old-time Mennonites.

The Men's Chorus has a long history dating back to 1895 when four men met regularly to sing together. The group grew steadily and presently consists of fifty men. They sing without accompaniment. Some of the songs in English are O For a Thousand Tongues. All Hail the Power of Jesus' Name, Behold, I Show You a Mystery, Glorious Things of Thee Are Spoken, and King Jesus Is a Listenin'. WORD W-3078-LP

* * *

The latest album by THE HAVEN OF REST QUARTET is very well done. There are thirteen selections performed in the style that is so familar to those who are acquainted with the Haven of Rest Broadcast. Dean McNichols provides the organ accompaniment. Some new titles are mingled with familiar standard quartet numbers. Variety is gained by solo and duet passages.

The Quartet sings these old favorites: Whispering Hope, Hear Dem Bells, Lead Me Gently Home, I Will Pilot Thee, Abide With Me, and the theme song, Haven of Rest. Readers who enjoy good quartet music will want to add this recording to their libraries.

CHRISTIAN FAITH RECORDING HR-1217 or 171 for stereo

* * *

A new and different recording comes on the Christian Faith label. Gary Brandt or Grandt (it is spelled both ways on the jacket), chief announcer for KBBI (FM) in Los Angeles, reads the poems of Oswald J. Smith, veteran missionary-pastor. Lorin Whitney lends his talent in organ interpretations which are selected to fit the theme of each poem. This is a very listenable recording for those who enjoy poetry and organ music. Ten of Dr. Smith's finest and most representative poems are included.

These are some of the titles of poems we liked: I Never Walk Alone, The Shadows of Evening, Back to the Prairies, The Bitter and the Sweet, The Blind Man. CHRISTIAN FAITH RECORDING LW-1401 or LW-231 (stereo)

* * *

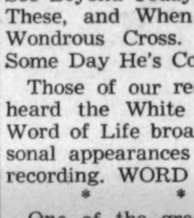
THE WHITE SISTERS' TRIO is heard on a new release by Word Recordings, Inc. Mr. Harold DeCou has done the arranging and accompanies the voices. The sisters, Faye and twins Janet and Joyce, sing with sensitive interpretation twelve selections. There are some familiar titles including: The King's Highway, If We Could See Beyond Today, In Times Like These, and When I Survey The Wondrous Cross. We also liked Some Day He's Coming Back.

Those of our readers who have heard the White Sisters on the Word of Life broadcast or in personal appearances will enjoy this recording. WORD W-3099-LP

* * *

One of the great musicians in the field of sacred music today is Mr. Donald Hustad, director of the Sacred Music Department at Moody Bible Institute. Probably best known for his work as conductor of the Moody Chorale, Mr.

(Continued on page 5)



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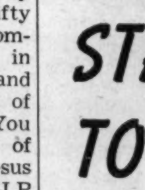

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Have YOU Committed the Unpardonable Sin?

Many good people who really want to do right live in daily fear that they have committed the unpardonable sin. Are you one of them? If so, the very fact that you are concerned about it is evidence that you have not committed the sin and that you can be saved immediately by trusting Christ, if you have not already done so.

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3. The Four Biggest Fools in Town—1. The atheist fool (Ps. 53:1-3); 2. The modernist fool (Luke 24:25-27); 3. The sinning fool (Prov. 14:9); 4. The fool who neglects salvation (Luke 12:16-21).

4. Why God Hardened Pharaoh's Heart—Shows that God simply let Pharaoh's stubbornness destroy him; that God will have honor in judgment if not in mercy; that hearts today become hardened by wasted opportunities, sin, warnings spurned, etc., but that there is mercy for any person who will in his heart turn to Christ.

5. The Unpardonable Sin—Gives Bible proof that the unpardonable sin is not adultery, is not murder, is not taking God's name in vain, is not ascribing the works of the Holy Spirit to Satan, is not simply rejecting Christ. Shows that a saved person cannot commit the sin and that any unsaved person who is concerned about it has not committed it and may be saved instantly by trusting Christ as Saviour.

6. The Worth of a Soul—The value of a soul weighed by the torments of Hell, by the great sacrifice of Calvary, by the glories of Heaven, by eternity. How precious the soul!

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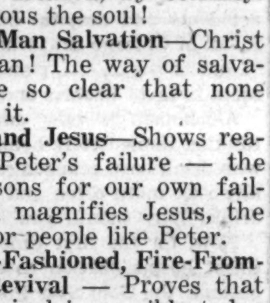

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Isn't it wise, then, for tax laws and labor leaders to work with management to do everything possible for business success?

Great Guarantees in Resurrection

(Continued from page 1)

lieved himself to be one of the 144,000 whom Benjamin had been sent to gather. It seems a shame that Charles T. Russell (founder of Jehovah's Witnesses) and Ellen G. White (Seventh-Day Adventists) couldn't have united their efforts since they were all looking for the same people.

As I read over the material once published by the cult and listen to some of the tales told here in the home town, I note that Benjamin claimed to be: the brother of Jesus, the seventh messenger of Christ, and the second Son of God. One of the readers of *The New Shiloh Messenger* speaks of "the Holy Trinity, Jesus, Mary, and Benjamin." Another letter from readers of the paper contained the following poem:

"Benjamin and Mary with us;
Shiloh twain are they,
Giving us the message clearly,
Showing us the way."

There is a note: "Shiloh means *God with us.*"

That Benjamin and his bearded buddies made quite an impression in this city is evident by the fourteen headings under "House of David" still remaining in the city phone directory. However, the fact that the "glory has departed" is also made evident by the first listing being: "Amusement Park," and the third being: "Beer Garden."

As one drives through the area where this cult once thrived, looks upon the once-proud mansions and sees here or there a bearded man making his way across the grounds, he feels he is viewing a decaying miniature Kingdom. The 144,000 are not gathered here as was prophesied. In fact, the only time one would be likely to find a crowd of any size would be in the tourist season, and these people gather only out of curiosity.

What happened?

Benjamin died! His followers confidently awaited his resurrection on the third day, but some days later the authorities stepped in to demand that proper care be given the deteriorating body.

Benjamin had been a fake, and the dollars and destinies that had been invested in him would never buy divine favor.

If Jesus Christ had not come forth the Victor over the grave, it is doubtful that the disciples would have built as many buildings or influenced as many people as the followers of this false prophet. But when the stone was rolled away and the Saviour stepped forth in resurrection power, they were willing to give their lives to preach the gospel of the Living Christ.

It is really no wonder, for here in one great demonstration of the power of God they were presented with a threefold guarantee that sealed their faith and their future. By the resurrection of Jesus, all Christians from that day to this are given a Divine Guarantee of, their Saviour, of their Salvation, and of their Similar Resurrection. Notice how the rest of the New Testament bears out these great truths.

I. The Guarantee of Our Saviour

". . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:4.

It is the supreme item of business to the Trinity to present Jesus Christ as the Son of God, able to save, to a lost and dying world. More important to the Father than keeping the planets in their courses is the reaching of one soul. There is joy in the presence of the angels over one sinner that repenteth. Therefore all the resources of Heaven are put to work to present Christ to men.

The Spirit of God moved upon the prophets of old to predict with precision the place, the time, and the manner of the incarnation. Isaiah describes His substitutionary death in such unmistakable

(Continued on page 12)

Record Reviews

(Continued from page 4)

Hustad is also an accomplished organist. Now on a Zondervan label recording Mr. Hustad is heard as he plays the giant pipe organ in the Mosque Auditorium, Richmond, Virginia.

The fourteen selections demonstrate Mr. Hustad's versatility and mastery of the instrument. From the majestic strains of God of Our Fathers through the arousing Assurance March and the stirring Onward Christian Soldiers to the softer tones of No One Understands Like Jesus, the great organ responds to the agile touch of Mr. Hustad's fingers. You will enjoy each of the selections. They are all familiar. We liked When the Shadows Flee Away, All Your Anxiety, No One Understands Like Jesus and D. L. Moody's favorite, The Sands of Time Are Sinking. Very pleasant listening. ZONDERVAN ZLP-535

* * *

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* * *

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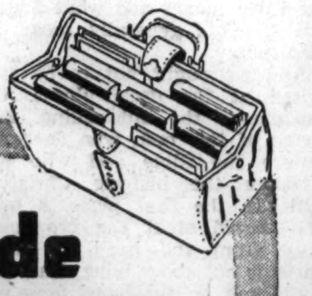

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Professor Denies Christ's Deity, . . .

(Continued from page 3)

About the bodily resurrection? About the miracles of Jesus? He does not teach anything about them. The language he uses indicates that he would make the casual reader think that he believed in these historic doctrines of the Christian faith, but it comes out that he does not.

Is the Bible the inspired Word of God? He quotes it again and again as if it were authoritative, but then he reveals that he does not believe the Bible is the Word of God.

Is Jesus God? He uses the term "Jesus Christ" again and again. But eventually he reveals that he does not believe Jesus is God, but only that the "Christ-God-Spirit" rested on Jesus and revealed God through Jesus.

This book must arouse only the scorn of honest people. A man might be an infidel like Tom Paine or Bob Ingersoll and say so, and while one might differ with him and might know that his infidelity represented a deliberate rejection of Christ and a deliberate choice of sin, there would be some respect for his forthrightness. But when a man takes the position that Dr. Clark takes but conceals it in a flood of words and does it deliberately, there can be only scorn and disgust.

Immediately after the quotation from the Preface above, Dr. Clark quotes Tillich on Karl Barth . . . "that he strenuously tries not to become his own follower," and Dr. Clark earnestly hopes to be like Barth in this. That is, his statements need not be consistent with themselves, need not be logical. If he appears to contradict himself, he will not mind.

Oh, the bombastic words! On page 189 he speaks of man's "existential predicament and estrangement." He says, "And by thus denying his own finitude, man opens the floodgates of the 'demonic' or the illimitable stretches of 'non-being.'" (The word *finitude* is used four times on this page.) On the same page he says, "The threat of 'beinglessness' constitutes the ground of man's existential anxiety."

Dr. Clark says "The Lord Jesus Christ" when he does not mean that Jesus is the Christ of God. He speaks of the resurrection when he does not mean a literal resurrection. He speaks of *salvation* but he does not mean what the Bible means and what Southern Baptists generally mean by *salvation.*

And we ought not to be surprised at the deceitfulness, the vagueness, the misleading language of this man who does not believe the Bible and who has forsaken the historic Christian faith. In the first place, a man who would steal the crown of deity from the head of Jesus Christ is not above lying. One who would spit on the blood does not have enough reverence for the truth. And the Bible gives plain warning on this matter.

In Matthew 7:15 the Lord Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Such false prophets have on sheep's clothing, and want to appear as men of God but they are ravening wolves.

Paul solemnly warned in II Corinthians 11:13-15:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

God puts "deceitful workers" next to "false apostles."

In I Timothy 4:1 and 2 we are warned:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron."

Those who depart from the faith listen to seducing spirits, and they come "speaking lies in hypocrisy."

The same kind of warning is given again in II Peter 2:1-3:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Notice these false prophets come in "privily." They bring damnable heresies, even denying the Lord that bought them, but they pretend to love and worship Him. They come, verse 3 tells us, "with feigned words," and through their covetousness they hold jobs that are supported by Bible-believing Christians and thus make merchandise of common Christians!

And Jude 4 warns us of "certain men crept in unawares."

The deceit, the "imprecise language" Dr. Clark says he intentionally used, is characteristic of those who go against the historic Christian faith.

Will you note that the sharpest words I am using are Bible words. The warnings I am giving are Bible warnings. The reader will ignore them only to his peril.

Dr. Clark Denies the Deity and Saviourhood of Jesus

The casual reader of Dr. Clark's book must remember that "the reader will also detect a certain imprecision in the choice of words. This to some extent is deliberate" (the Preface, page xiii). So, throughout the book the terms "Jesus Christ" and "the Lord Jesus Christ" are used, but you are not therefore to think Clark believes that Jesus Himself is God in the flesh. He deliberately deceives and spiritualizes away the truth as do Barth and Nels Ferre and others. He speaks of the "incarnation" by which he simply means that some spirit of God, which spirit he calls the Christ, was manifested in Jesus.

But chapter 2 takes up the question of "Saved by Jesus of Nazareth." He should have put a question mark by the chapter title because the whole chapter is written to prove that one is NOT saved by Jesus of Nazareth. After quoting a verse of a hymn, the chapter starts out:

"The hymn above by Robert Morris, among many others in church hymnals, reveals that among numerous Christians there has appeared a kind of 'Jesusolatry,' a kind of 'Jesus cult' which, while ostensibly attempting to safeguard the truth of the Incarnation, actually distorts the Christian doctrine of Atonement and results in a sentimental and irrelevant 'Jesus' worship."

There is a footnote on the page telling which "other" hymns teach "Jesusolatry" or the worship of Jesus. The footnote says, "Study the following hymns": and he names "How Firm a Foundation," "Pass Me Not," "Safe in the Arms of Jesus," "We Would See Jesus," "Jesus and Shall It Ever Be," "Jesus the Very Thought of Thee," "Jesus Saves," "Jesus Is Calling," "Tell It to Jesus."

Note he is saying these hymns teach a "Jesusolatry," or a "Jesus cult" or what Dr. Clark calls "a sentimental and irrelevant 'Jesus' worship."

Then he says, "Christianity must restudy its position and make whatever readjustment is necessary."

The chapter closes, speaking disparagingly of "the 'Jesus cult' type of theology," the "theology of the Incarnation," this "theology of the past."

With these words Dr. Clark continues, but he makes himself clearer far over in the book. On page 122 he outlines his position a little clearer.

"The history of Christian theology reveals that at least three elemental and far reaching distortions of the Christian faith have occurred in the course of time. The first involved the identification of the Word of God with human wisdom and words, the second the identification of Christ with Jesus, and the third the identification of the Church with history."

Dr. Clark speaks of "far-reaching distortions of the Christian faith." He says, "The first involved the identification of the Word of God with human wisdom and words . . ." by which he means identifying the Bible as the Word of God, though he does not here plainly say so. We will turn to that later. But notice he says that the second far-reaching distortion is "the identification of Christ with Jesus." To say Jesus Himself is the Christ is a distortion of the Christian faith, says Dr. Clark, and that is one of the main things wrong with the "theology of the past." He says that the Christ Spirit came on Jesus, but that Jesus was not the Christ.

Here he goes in direct opposition to the plain statement of Peter who said, "Thou art the Christ, the Son of the living God," about which Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16, 17).

Then chapter 8 is given over entirely to the discussion of this "second distortion of Christian theology," and he says, "Here we shall attempt to deal with another distortion; namely, the identification of the Christ with Jesus of Nazareth." He had already discussed in chapter seven "an uncritical and unbiblical identification of the Word of God with human wisdom and words," that is, the identification of the Bible as the Word of God. And here he says, about calling the Bible the Word of God and calling Jesus of Nazareth the Christ, "In principle these two distortions are alike in that both fail to distinguish sufficiently between the divine and the human, the infinite and the finite. Both tend to embrace a 'theology of the past . . . .'"

He is saying that Jesus is finite, that the Christ is infinite. He is saying that the Bible is finite, limited, human, but that the Word of God is infinite and that they are not the same.

So, when in the book later Dr. Clark speaks of "the risen Christ" he does not mean that Jesus rose from the dead. He simply means that the Spirit which came on Jesus is still alive.

Dr. Clark Denies the Bible Doctrine of Being Saved by the Blood

Chapter 3 of the book is titled, "Saved by the Blood of the Lamb." And again a question mark should have been added to the title, for the whole chapter is written to deny that people are saved by the blood of the Lamb.

The chapter starts off with a quotation of the great old gospel song:

> "What can wash away my sin?
> NOTHING BUT the blood of Jesus;
> What can make me whole again?
> NOTHING BUT the blood of Jesus.
>
> "Oh, precious is the flow
> That makes me white as snow:
> No other fount I know,
> NOTHING BUT the blood of Jesus."
> (emphasis our own)

The next sentence says:

"The 'nothing but' of the above hymn by Robert Lowry is indicative of a 'theology of the Cross' which has led, I think, to a most serious distortion of the Christian faith. Countless hymns have been written and sung, innumerable books have been published and read, and myriads of sermons have been preached to attentive audiences to the effect that salvation is to be found in the 'blood of the Lamb' or in the 'Cross of Jesus.' Multitudes have been urged to

> '. . . cling to the old rugged cross,
> And exchange it some day for a crown.'

"Many intricate and even repugnant 'theories of the Cross' have been formulated to explain the 'meaning of the Cross' to those who are concerned with understanding this 'work of Jesus' for the reconciliation of man to God and the saving of men's souls from death and hell. The assumption has been that this work, Jesus' death on the Cross, stands alone or is at least more important than other aspects of the Total Event of Jesus as the Christ. For example, few books on the Cross reveal more insight into the meaning of the Cross than does P. T. Forsyth's *The Cruciality of the Cross,* but it is at least an open question as to whether the Cross is any more crucial or central than any other event in the total work of God in Christ."

Note that the "theology of the Cross" is hated by Clark who calls it "a most serious distortion of the Christian faith." He is against sermons "to the effect that salvation is to be found in the 'blood of the Lamb' or in the 'Cross of Jesus.'" He particularly mentions dislike for the song, "The Old Rugged Cross."

Then he says, "But it is at least an open question as to whether the Cross is any more crucial or central than any other event in the total work of God in Christ." He says it is wrong to assume that "Jesus' death on the cross stands alone or is at least more important than other aspects of the Total Event of Jesus as the Christ."

Conflicts With Dr. Boyd Hunt of Southwestern

Dr. Clark's position is in direct conflict with the old-time position of historic Christianity held by Southern Baptists. This is evident when he quotes and differs with Dr. W. Boyd Hunt, Professor of Theology at Southwestern Baptist Theological Seminary, in the article "Atonement" in the Encyclopedia of Southern Baptists, Broadman Press. Dr. Clark, on page 213, quotes Dr. Hunt's statement:

"The final revelation of God was made at the cross; everything else in the New Testament record is subordinate to this central event."

Dr. Clark then says, "The writer then proceeds to indicate at some length that the essential ground for the Christian doctrine of the Atonement is the death of Jesus." Dr. Clark agrees that this is the usual orthodox view, but he says it is wrong the way theologians prove "that the Cross, and the Cross alone, constitutes the sole ground of the atonement." He continues, "But in my opinion this is an uncritical, an unscientific, and an unbiblical method of exegesis which has resulted in serious distortions of the Christian faith . . . ."

So Dr. Clark is teaching against the Atonement as believed by Southern Baptists.

On page 31 Dr. Clark writes:

"No matter how much importance one may attach to the death of Jesus with regard to the whole purpose of God in reconciling the world to Himself, he should never interpret Paul as regarding the Cross as an act of righteousness as such that merits salvation for those who accept this act as a 'ransom,' 'satisfaction,' or 'substitute' for their sinful condition."

Then chapter 4 is entirely on "The Theology of the Cross." And Dr. Clark in great detail berates the hymn, "The Old Rugged Cross." He says, "This hymn is misleading because it implies that the Cross *alone* is sufficient for the pardoning and sanctifying of sinners." Then Clark wickedly pretends that Christians who believe in being saved by the blood never preach the resurrection of Christ or the power of the resur-

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rection, but he does so to deceive and to take away from the emphasis on the blood of Christ as paying for man's sin. And he discusses in detail the teaching that the cross meant Christ is our ransom, Christ satisfied the justice of God and that Christ died as a substitute for sinners. He, of course, denies all of these teachings involved in the atoning death of Christ on the cross.

He decries the hymns about the cross in Christian worship and he names "My Jesus, I Love Thee," and "Down at the Cross Where My Saviour Died," and "There Is a Fountain Filled With Blood," and "Jesus Paid It All," "Calvary," "My Redeemer," "Just As I Am," "Near the Cross," "I Gave My Life for Thee," "At the Cross" by Isaac Watts, "Redeemed" by Fanny Crosby, and "Nothing But the Blood." Then he sums up the matter by saying, "However, it is my opinion that many of the hymns now used by Christians in worship are inadequate and misleading in theology, and therefore need to be revised or else excluded from Church hymnals" (Page 65).

Dr. Clark has written some other hymns of his own he would like to see used in substitution for the hymns about the cross. One of them on page 68 has a stanza,

"Who alone has Immortality
And dwells in unapproachable Light?
'Tis God the Father who openly
Revealed in The Man in Whom was Life
That men may hope in the midst of strife."

Note he says that only God the Father has immortality and Jesus is the Man, no immortal.

And he sums it up on page 69 at the close of the chapter on "The Theology of the Cross" by saying, "When salvation is understood to be grounded solely in the 'blood of the Lamb,' it is but a short step from that to a concept of salvation rooted in the man Jesus, or in a theology of the 'past.'"

So Clark clearly denied the deity of Jesus and denies salvation by the blood of the cross.

Dr. Clark Denies the Inspiration and Authority of the Bible as the Very Word of God

In his Preface Dr. Clark says he agrees with David Elton Trueblood for a readjustment of theology, "Only then shall we be able to meet the challenge of science and all others with a living Christian faith and a living Truth no longer bound by the dogmas and traditions of the past . . ." (Preface, page xiii).

From page 122 we quoted the three distortions of the Christian faith which have occurred. He says, "The first involved the identification of the Word of God with human wisdom and words." And what does this gobbledygook mean?

Then in detail he explains this "first distortion" on page 123.

And the next paragraph starts out, "The development we have described briefly above we shall label 'biblicism.'" He says that the blending of the Hebrew and Greek ideas brought it about that "In due time Christians came to accept the Old and New Testaments as divinely inspired oracles given directly to the minds of the writers, therefore containing infallible divine truths and instructions for Christian morality" (page 124).

He thinks that the doctrine of the verbal inspiration of the Bible came during the Reformation, and of the Reformers he said, "The Bible became for them, and for many who have followed them, the very Word of God in written form to be accepted without question and to be read and interpreted in the literal sense" (page 125). This idea he hates, and on the same page he said:

"Many Christians are coming to understand that the dogma of an infallible Bible is, in a sense, a form of idolatry. 'The fundamentalist notion of an inerrant Bible is not only untenable,' say two contemporary writers, 'it is a form of idolatry, a kind of perversion which exalts the finite and the fallible to a place of authority belonging to God alone.'"

But the Bible is not the Word of God, he says. The Word of God is simply "rather as 'communion' with God Himself" (page 129).

On page 130 he says:

"For this reason we must not speak of the Bible as the Word of God as such, because it is not the Word of God in this sense, that is, in the sense that it consists of infallible revealed truths given to men in written form. The Bible, therefore, is not to be equated with the Word of God, for to do so is to identify the Word of God with human reason and words."

Clark teaches in a Southern Baptist Seminary that the Bible is not the Word of God, that Jesus is not the Christ, that people are not saved by the blood.

He refers again and again to Scriptures as if he believed them. But they are only of "historical" interest showing how God may have revealed Himself to people in the past.

On page 29 he says, "Matthew alone gives the account of the shaking of the earth and the raising of the saints from the dead at the moment of Jesus' expiration. Whether this is authentic history or Matthean interpretation is beside the point." He does not believe the Bible is the Word of God nor that it is accurate and true.

A Solemn Warning to Christians

Dr. Clark taught for more than ten years at New Orleans Baptist Seminary. Leaders could not be convinced of his denial of the faith. Remember, spiritual wolves come in sheeps' clothing. The night Dr. Clark was dismissed he was given by friends a testimonial dinner. "Beware of false prophets"! "Contend earnestly for the faith." Take heed lest you support infidelity.

The Skeptic Convinced

The great astronomer, Kirchner, had a friend who denied the existence of a God. One day he called on the astronomer, when he saw in one corner of his room a very beautiful celestial globe, and inquired whose it was, and who had made it. "It is not mine," said Kirchner, "and I do not think anybody made it. It must have come there by chance, and of its own accord." "Ridiculous!" said his friend; "what is the use of such a reply?" "Why," rejoined he, "you cannot believe that this little imperfect piece of workmanship sprung into existence of itself—how then can you imagine that the glorious heavens, which this merely represents, could have sprung into being of its own accord?" The arrow entered his heart, and he became a servant of that God whose existence he had denied.

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folks who already carry some hospitalization will nt the $100 per week Gold Star Policy. However, no already have good coverage elsewhere might want a week additional protection to use as supplemental e, and this is available at just $2 a month, or $20 per ildren under 19 may get this coverage for only $1.50 nth; and for folks over 65 the rate is $3 per month. licy is identical with the $100 policy except that it) per week, and the additional benefits for accidental nd loss of eye, leg, or arm are of course half as large ill $1,000 and $3,000.

ck These Remarkable Features

- teed renewable. (Only you ncel)
- n any accredited hospital ere in the world! (Including ary hospitals)
- n addition to any other l insurance you may carry.
- nefits paid directly to you !
- lth examination necessary.
- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

oney-Back Guarantee

We'll mail your policy to your home. No man will call. In the privacy of your own e, read the policy over. Examine it carefully. e the policy checked by your lawyer, your or, your Christian friends or some trusted sor. Make sure it provides *exactly* what e told you it does. Then, if you are not fully fied, mail it back within 10 days, and we'll nd your money by return mail, with no ques- asked. So, you see, you have *everything* ain and nothing to lose! Fair enough?

Happy Policyholders Write:

Mrs. E. W. of Wisconsin: "Six years ago when my leg got broke, they kicked me out [of the hospital] after two days because I had no insurance."

Mr. F. W. S. of Florida: "Am so glad someone has started such an insurance company for those who do not drink. My wife has a policy in an insurance company that will pay $50 a week as yours does. I could not get it as I was too old at the time. She has to pay $4.50 per month for it. We are both going to take out with your Company and drop the other one. We can get protection for both of us for only $1.50 more than she is now having to pay!"

Mrs. R. F. of Washington: "We truly feel your ad has been an answer to prayer."

Rev. L. W. B. of Kentucky: "This seems too good to be true—but I believe, and here's my application and check!"

Mr. J. L. of Florida: "I trust that many will take advantage of this good service. This is something that is needed by Christians everywhere."

Mrs. P. W. of Indiana: "It sounds almost too good to be true and yet perfectly reasonable . . . Thank you for thinking of it."

Mr. C. H. of Illinois: "I have read your ad in the Sword of the Lord and am sure that yours is the best hospital insurance ever offered to date."

Mrs. R. T. S. of New Hampshire: "It's wonderful to know that we have someone like you to take such interest in poor people, especially us older ones. Too bad there aren't more people like you in the world. God bless and keep you and thank you for the good you are doing. We will be praying for you."

Additional Benefits

Pays $2,000 cash for accidental death.
Pays $2,000 cash for loss of one arm, one leg or sight of one eye.
Pays $6,000 cash for loss of both eyes, both arms, or both legs.
Pays double the above amounts (up to $12,000) for specified travel accidents!

Only Conditions Not Covered

Following are the only conditions this policy does not cover: pregnancy, childbirth or miscarriage; suicide; any act of war; pre-existing conditions; Workmen's Compensation cases; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

The World Mutual Health and Accident Insurance Co.

World Mutual has been operating since 1927 and is rated A+ Excellent (highest rating available) by Dunne's Insurance Reports, the world's largest policyholder's reporting service. World Mutual is in a very strong financial position with over $2 of assets for each $1 of liabilities! (The average of the 25 largest companies in the business is only $1.08 per $1.00) By special arrangement with De Moss Associates, World Mutual has underwritten this Gold Star Total Abstainers' Hospitalization Policy.

This plan offered exclusively by

De Moss Associates Valley Forge, Penna.

"Special Hospital-Medical Plans for Special People"

Senior Citizen's Policy

Those over 65 frequently find it difficult to get hospitalization insurance. De Moss Associates offer a special Senior Citizen's Policy for those between 65 and 100 at only $6.00 per month, or $60 per year, offering identically the same liberal benefits as the standard policy. Those taking out a policy before 65 pay only the standard $4.00 per month rate even after they reach 65.

RUSH COUPON NOW
TO ASSURE YOUR PROTECTION

APPLICATION FOR SL-460
Gold Star Total Abstainer's Hospitalization Policy
Underwritten by
World Mutual Health and Accident Ins. Co. of Pa.

My name is ____________
Address ____________
City ________ State ________ Country ________
Date of birth: Month ________ Day ________ Year ________
My occupation is ____________
My beneficiary is ____________

I also hereby apply for coverage for the members of my family listed below:

Name	Date of Birth	Age	Relationship	Beneficiary
1.				
2.				
3.				
4.				

(If coverage is for more than five people, please list their names and the information requested above on a separate sheet of paper.)

(A) Do you and all members listed above certify that you do not use alcohol? Yes ☐ No ☐

(B) Do you and all members listed above certify that you are in sound and healthy condition mentally and physically to the best of your belief and knowledge? Yes ☐ No ☐

If no, please state details including operations, sickness or disabilities during the past five years:

(C) Do you hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions? Yes ☐ No ☐

Date: ________ Signed: X ____________

I am enclosing for:

Plan A (pays $100/week)
( ) $4 for 1st month's protection for each adult, age 19-64.
( ) $40 for 12 months' protection for each adult.
( ) $3 for 1st month's protection for each child under age 19
( ) $30 for 12 months' protection for each child
( ) $6 for 1st month's protection for each adult, age 65-100
( ) $60 for your Senior Citizens Policy for 12 months

Plan B (pays $50/week)
( ) $2 for 1st month's protection for each adult, age 19-64
( ) $20 for 12 months' protection for each adult.
( ) $1.50 for 1st month's protection for child under age 19
( ) $15 for 12 months' protection for each child
( ) $3 for 1st month's protection for each adult, age 65-100
( ) $30 for your Senior Citizens Policy for 12 months

Mail this application with your first premium to—
DE MOSS ASSOCIATES — Valley Forge, Pa.

Whatever You Have Is Enough . . .

(Continued from page 1)

be able to do something, but I can't. I wish you would tell me what to do."

"What do you have in your house?" he asked her.

"Nothing at all. Oh, I do have a little bit of oil (I presume it was olive oil). I have a little bit of oil." Oil is valuable for cooking, for medicine, for face cream, and about everything else. She said, "I've just got a little bit of oil."

Then Elisha said to her, "What you have is enough to do the thing that Almighty God wants you to do."

Neighbor, God never called anybody to do something he could not do. God knows you. He knows your abilities, your capabilities. He knows your circumstances—He knows everything. Somebody says, "God called me to preach, but I can't do it!" You CAN do it! It is an insult to God to say you can't do something that He has called you to do. You have enough to do the thing God wants done.

"What do you have in your house?"

"Just a little bit of oil." But that oil was enough to do what God wanted her to do. What she had was enough to settle her obligation to Almighty God.

BIBLE EXAMPLES PROVE WHATEVER YOU HAVE IS ENOUGH WHEN GOD BLESSES IT

Neighbor, you may not have enough to do what God wants Bill Harvey to do; you may not have enough to do what God wants John Rice, or Jack Hyles, or Bob Jones, or Ellis Zehr to do, but you dead sure have enough to do what God is going to ask you to do.

The Stick With Which Moses Delivered a Nation

Did you ever hear of a man named Moses? Moses was quite a man—I love him. But he got a little backslidden and out of the will of God; so he was on the back side of the desert. One day while herding sheep he suddenly saw a fire. He watched; the thing kept burning. It didn't get any larger; it didn't get any smaller; it just burned, and burned, and burned.

Moses said, "Now I'll declare! If I was in Texas I would think it was an oil well, but down here I don't know what it is!" So he walked over to see. Suddenly God spoke. "Take those boots off, Moses, you are on holy ground here." Moses did. The Lord spoke again. "Moses, I want you to do something for Me."

"Yes, sir, Lord. I love You and am always glad to help."

"Moses, go back to Egypt. A lot of My people are there in bondage; they are enslaved. Go back and lead them out."

Moses said, "You mean me?"

"Yes, you."

Moses replied, "Lord, I sure appreciate Your thinking of me. I am glad You wanted me to do this, but I'm afraid I can't do it."

"Why not?"

"Well, in the first place," Moses said, "you know, I just don't speak very well." The Bible says he had an impediment, or slowness of speech. I believe he argued this way with the Lord: "Lord, I don't think I can do a bit of good. I would like to go, you know, but I don't believe I can do it. Send somebody else this time. Some other time, Lord; just let me know."

The Lord said, "I will send Aaron along with you; he can talk for you."

But Moses said, "That isn't the only thing. Pharaoh doesn't like me. I was over there and got into trouble. I was raised in the palace; then they think I double-crossed them. If I go back, I'll be in trouble. I appreciate Your thinking of me now, but I am scared to go."

God said, "Moses, what is this in thine hand?"

"In my hand? Why, Lord, not a thing in the world. I don't have anything."

"Your other hand."

"Oh, this? All I have here is just a staff, a stick about six or seven feet long, and that big around. I was walking by a tree and with my Boy Scout ax I chopped off a limb and trimmed it. That is all I have."

And the Lord said to Moses, "Cast it on the ground."

And Moses threw it down, and the thing became a snake. It was wiggling and wiggling, and, my, it scared Moses half to death! He jumped back and the snake chased him. Brother, he started running and the snake was running after him! When the chase was over, Moses stopped, looked at that big thing six or seven feet long—he was a nasty rascal! While Moses looked God said, "Moses, pick it up."

"Lord, my hearing isn't what it used to be. What was that again?"

And the Lord commanded, "Pick it up! Pick it up by the tail."

Moses walked around there, and you know, his heart was in his throat! Every word he spoke came from his heart because his heart was in his throat! He went over, got hold of its tail, and it became a staff again.

The Lord said, "Moses, listen! Don't be afraid of Pharaoh and all his army. You just go back yonder and do what I tell you to do, and I will back you up. I'll send Aaron to talk for you, but the power of Almighty God is going with you."

Moses said, "Come to think of it, I've been wanting to tell that king something for a long time!" And the Bible says he departed and took with him the rod of God.

Moses, what do you have in your hand? A staff; but that staff was enough. For when Moses struck the waters of the Red Sea, the waters rolled back and the children of Israel walked across on dry ground.

Moses, what do you have in your hand? Just a staff; but if God has the man, then what the man has is enough to do what God wants him to do.

What do you have in your hand? A staff; but when that staff struck the rock in the mountains, clear water came forth and saved the starving nation from thirst in the wilderness.

What do you have in your hand? What you have, neighbor, is enough to do what God wants you to do.

A Boy With a Sling Kills a Giant, Routs an Army

Did you ever hear of a boy named David? He went down to see a fight one day and it was the most disappointing thing—there wasn't any! He went down to see the battle, but nobody was fighting. I can't imagine anything worse for any boy! I don't know how old he was, but he didn't have whiskers to shave off.

Over here on one side of the valley was Israel; on the other side the Philistines. Here between the two lines of battle walked Goliath of Gath, who towered nine feet high. Just think of that! I can reach about eight feet. Goliath was so tall that even I couldn't scratch the top of his head. A big man, nine feet tall. He had a spear like a weaver's beam, had a shield and a great two-edged sword, a dagger. Not only was he experienced; he also was tough and well trained. Goliath, walking up and down, must have said, "Hey, you bunch of sissies! I thought you were God's people, but you are scared to death. Come on and fight. Where's your king?" (Well, where was the king? King Saul was a big man, head and shoulders over everybody else in his whole army.) "Where's King Saul?"

"He didn't feel well."

And David walked up, saw Goliath and said to the men, "Why doesn't somebody go out there and put that fellow to sleep?"

"Well, well, little boy, why don't you do it?"

And David must have replied, "I've got twenty minutes to spare; I don't mind. I guess I will."

The men of Israel told the king about it, and David went to King Saul. When the king realized David was in earnest, he armed David with his armour, put a helmet of brass on his head, and armed him with a coat of mail. Saul wasn't going to use it, so he put his armour on David!

I think we can learn something here. David, a boy, put on Saul's armour. You can imagine how it fit. David had enough sense to take it off again. Too many men try to be somebody else. I am not going to dwell on this, but listen! God didn't make you like anybody else. If he had wanted you to be like John Rice, or Bob Jones, or somebody else, He would have made you that way. Be what you are and let the other guy be what he is. Thank God for the other man, but you be what God wants you to be.

So David went out and picked up five stones from the brook, drew near the Philistines. Here came Goliath and the man carrying his shield went before him. Goliath looked. Here is his adversary, a young boy with a stick in one hand and a slingshot in the other. When Goliath realized this was the fellow who had come to fight him, he was disgusted, outraged. "The idea! Am I a dog, that you come to me with sticks?" I don't suppose Goliath even took time to get his shield. He lifted up his visor so he could see, but that was the last mistake he made! He had that big spear and he said, "Boy, just you wait until you come another step!" David said, "I've got news for you: I ain't going to come any closer!" David just put a rock in that sling, wound it up and let it fly, hitting Goliath in the forehead. Goliath fell like a tree in the forest. David ran up, grabbed Goliath's sword and cut that giant's head off. When the Philistines saw their champion was dead they said, "If a boy can do that to our champion, what can the men do when they get started"; so they fled.

David and the Israelites began chasing them. A great victory. David said two things that every preacher here ought to remember. First, he said to his own people, "Is there not a cause? Something has to be done." He didn't say, "Gentlemen, let's count the cost and see if anybody is going to get hurt." He didn't say, "I don't know whether we can win a popularity contest after this thing is over." But he said, "This ought to be done, shouldn't it? All right then, that settles it." This is the thing to find out: Is this what God wants?

The second thing he said was, "Goliath? Phooey!" After Goliath said, "You have come out here like you thought I was a dog," David said to him, "You have come to me with a sword, with a spear, and with a shield. You have come to me as an armed man, but I come to you in the name of the Lord God of hosts." David said, "I have come in the name of the Lord." And God gave the victory.

Jonathan and His Armour-Bearer Defeat a Host of Philistines

Did you ever hear of a man named Jonathan and his victory at Michmash? All the army of Philistines encamped up on the bluff. And the armourbearer said, "Jonathan, you had better just hang around and let me go back and get some reinforcements."

But Jonathan replied, "God can win battles with just a few as well as with the whole army. There is no restraint to the Lord to save by many or by few. We will do what God wants us to do. Let us go." And they went and put the army to flight.

One Boy's Lunch Fed Five Thousand

Here is Jesus speaking to multitudes who were hungry. Anxiously the disciples report: "They are going to faint by the way. They are hungry, having done without food."

Jesus' answer was "Feed them."

"But we don't have anything."

A little red-headed, freckle-faced boy (*I think*) came up and said, "I don't have much, but Lord Jesus, I sure would like to share what I have with You."

So Jesus took the lad's lunch—five little flat cakes like pancakes, only smaller, and two little fishes. This little boy—who in the world does he think he is? A cafeteria or something? One little boy and five thousand hungry people, and more! But Jesus took the lad's food, blessed it and broke it and it was enough. He fed them all, then had some left over.

Neighbor, the greatest lesson in the world: Almighty God knows what He is doing. I am sick of people who know what they ought to do but "I can't." You want to do this, that, and the other, but "I don't have the right education," or "I don't have the right personality," or "I don't have the right voice." You don't have this; you don't have that. Neighbor, what you have is enough. You who teach Sunday School classes—what you have is enough to teach the children right and win them to Christ. What you have is enough if God has you.

Preacher, what you have is enough to serve your community, wherever God puts you. Maybe you are not where you wish you were; maybe you are not what you would like to be, but what you have is enough to do what God wants you to do.

II. GOD'S POWER ON YOUR SMALL RESOURCES: HOW?

Now back to the widow. Elisha said, "What hast thou in the house?"

"Just a pot of oil," she answered.

"Go, borrow vessels of your neighbors, borrow not a few. Get a whole lot."

She did it. I have walked with her down those dusty streets a thousand times! I have been with her as she went to her neighbor's door; I have seen her knock on the door and heard her say, "Mary, I would like to borrow your dishpan for awhile."

"My dishpan? What are you going to do with it? Haven't you washed your dishes yet?"

"Well, yes—but I just want to borrow it for a while."

"Well, why?"

"Well, I just want to borrow it."

"Well, why?"

You know women! She had to tell! You *know* she did! So she said, "A preacher, one of these passing evangelists, came by and told me to go out and borrow vessels and that the little jug of oil I have will be enough to fill them."

"According to Your Faith"!

I think the neighbor woman said, "Well, do you believe it?" And I tell you, I am just dying to know myself whether she believed it or not!

Neighbor, what is faith anyhow? Now we can talk a lot of highfalutin, theological stuff, but actually faith is just believing God will do what He says He will do. Now she borrowed the vessels—she had that much faith. She went ahead and got them. She went to one house and got the pressure cooker, to the next house and borrowed a couple of sorghum molasses jugs; on to the next house for another container. She got the vessels. Brother, listen, according to your faith . . . .

I trust this is good theology for Baptists. But neighbor, if you don't have enough faith to do what God wants you to do, go on and do it anyhow. Do the thing you would do if you had faith. Just go ahead and do what God wants you to do.

Did you ever hear of a man named Naaman? God's servant said, "Dip seven times." Did he believe it would really help him? Why, he was fussing and griping every step he took towards the river; but he did it.

She borrowed the vessels. She came back into the house and said, "Boys, shut the door; I don't want anybody to see this. I don't know what is going to happen." They shut the door. Then she said, "Son, bring me a vessel."

"O.K. Ma. You want to start with this one, this wash pan?"

"Well, I don't know; better get something a little smaller."

"O.K. What about this quart milk bottle?"

"Well, something just a little smaller."

"O.K."

I don't know—that is the way I would have done it. I think probably she started with a teacup. She poured it in and shook the oil and had some left. Then he brought her an ice tea glass. She filled it; still some oil left. "Let's find out. Bring the dishpan. Bring me a twelve-quart pressure cooker and let's see." And folks, it worked! She turned up the oil and poured and it still came. "Bring me another one," and one of the sons brought it and she filled that vessel. The oil was there, and she filled the vessels one by one. As the boys looked with beaming faces she, with praise in her heart, filled them. Finally she said, "Son, bring me another one."

"But, Mother, there are no more."

God Filled Only the Vessels She Provided

Do you know what she said? I just know what she said: "If I had known it was going to be like this, I would have gotten me a couple of five-gallon milk cans. That is what I would have done. I would have got more vessels." Sure she would have.

Neighbor, according to your faith . . . . We have a God who is able to multiply and make much

(Continued on page 9)

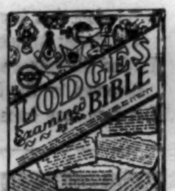
A gripping, stirring, revealing book—

LODGES

Examined by the Bible

By Evangelist John R. Rice

The author, when a young preacher, was led into the Masonic lodge, as a good many preachers, not well established in the Scriptures, are led. He was told that the lodge would give him more influence over men, that nothing in the lodge would be contrary to his duty to his God or to his country. The shocking things he learned about the unchristian nature of the lodge, the ungodly people in it who do not claim Christ as Saviour and who do not believe the Bible, about the sacrilegious lodge oaths clearly forbidden in the Bible, etc., led him to withdraw from the lodge. As God gave him further light, through study of the Word he felt he must write this book of warning and teaching. It is sane, Christian, kindly, but gives incontrovertible proof that the teaching of the lodges is that of modernism and Unitarianism, directly contradicting the plan of salvation taught in the Bible. He shows why Christians sin against God to be yoked up with unbelievers in the lodges; shows how the lodge oaths bind men with sinful companions.



You will be amazed at the testimonies of men like President of United States, John Adams; another President, General Grant; statements by D. L. Moody, by Dr. R. A. Torrey, Dr. James M. Gray, by the famous evangelist Charles G. Finney, by Wendell P. Loveless and many others. You ought to know the official stand of Moody Memorial Church in Chicago, of large groups of Lutherans, of The Christian Reformed Church, of Mennonites, and other Christian bodies who have outlawed the lodge.

It tells about the murder of Captain Morgan by Masons. It tells how Masons and Odd Fellows are forbidden to pray in the name of Jesus Christ, in the lodges. It shows how the religion of the lodges is modernism and infidelity, denying the deity of Christ, denying salvation by His blood. It shows how millions go to Hell depending on false hopes given by the lodges.

Many men, some of them high up in lodge circles, have quit the lodges as a result of this book, as evidenced by letters on file.

There are nine strong chapters, eighty large pages. It ought to be widely scattered as a missionary work. It is a dictionary of facts about lodges and Bible teaching on the subject that ought to be in the hands of every Christian. Price, only ________________ **60c**

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Box 420
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Please send me ______ copies Lodges Examined by the Bible, at 60c, or 2 for $1.00. I enclose $________. (Add 5% for postage and handling.)

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Sword of the Lord, Box 420, Wheaton, Illinois

Whatever You Have Is Enough . . .

(Continued on page 8)

out of little. Our God is able to take the weak things of the world and confound the mighty. Our God is able to take a man from the back woods who is dressed in peculiar clothing, with a diet of locusts and honey, and use him to turn multitudes to Jesus Christ, as John the Baptist preached on the banks of the river.

God can take old rough, tough, cussing, Hell-raising Simon and make him Peter, the great preacher of Pentecost. God can take James and John and others. There is Paul. What a man he was! God can take the wicked of the world and use them to do great things. You see, He is a God who can make much out of just a little. He said, "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it" (Ps. 81:10).

Oh, we make such little plans! Somebody writes me, "Bill, will you come for a revival? Our church will seat 75, and we can put an amplifying system in the basement if we have to"—but we never have to. I write back and say, "Why don't you get the high school auditorium?"

"We feel like everybody ought to know that our church is sponsoring this, so we would prefer to have it in our own church building."

If ever a nation ought to have faith in God, we are the ones. If ever a people ought to have faith in God, we should. Our history is full of the true stories of men who did great things in the might of God.

Washington With Small Resources and Faith to Try Gave Us Independence

I have been in Philadelphia a number of times for revivals and have always wished it would snow while I was there. One day there came a snow. I drove my car out to Valley Forge, just a few miles away, parked it and walked up on the prairie where the German general drilled the troops of George Washington that dread winter. I walked up the slope and saw the little Fort Washington—just a bunch of little semi-circle earth works. My feet were sopping wet since I had no rubbers. I remembered that here years before gallant men had walked with their feet tied with rags and they left bloody footprints in the snow.

I drove on around to the little creek. There was a stone house, still standing, where Washington had lived, his headquarters. I asked the caretaker if I might go in alone. He gave me a key. The door had two parts—top and bottom. I unlocked it and walked in. Here was the general's office; here is where he schemed; here is where he almost despaired; here is where he made the plans and strategy.

Then I went into the kitchen. The great kettles were still there in the fireplaces where they did the cooking. I went upstairs into the bedroom. Then I came down and locked the door, carried the key back, then walked out. Here is the little creek, snow-covered. I crossed the creek and went over among the trees. I remembered that here Washington had gone to pray. That cold day as I stood in the snow with bared head I fancied I could see General Washington, and I listened. I saw him as he knelt; saw him take off the hat and throw it down in the snow and push back his wig. He leaned forward, held his hands on his forehead in the snow. I heard him say, "O God, I have tried to do right, but I don't have what it takes. Fat, potbellied Cornwallis with English troops and the wealth of England and the pride of England's army and the hired Hessians—they enjoy our houses, our homes, our bounties. I am being starved, away from home, discouraged and despairing, and troops are giving up and deserting every day by the hundreds." I heard Washington say, "I don't have enough men, nor enough water, nor enough clothing, nor enough food. I don't have enough trained generals and trained commanders. Lord, my only hope is in Thee."

Some months later I fancy I again stood by Washington's side on the banks of the Delaware River. And I saw ice floes coming down that dark sullen stream and ragged men with guns. And I saw them loading men in those boats, then crossing the Delaware and taking Trenton. I saw them as they came down and beseiged Yorktown. And I heard Washington say, "Lafayette, you fire first." And the young general said, "No, the honor is yours." Cornwallis surrendered to Washington! America gained independence.

We are a nation built on the faith of little men who didn't have much except confidence and faith in Almighty God and a burning heart to do His will.

D. L. Moody Made Big Plans, Gave God a Chance

I went to Moody Bible Institute. I have gone back to that old muddy alley—it is paved now—have gone and in my fancy stood there and seen a heavy set, bearded man come. I have seen this man, D. L. Moody, kneel in the mud and say, "O God, I am just one man and it's a big world, but O God, there ought to be a school here that believes in the Bible, verbal inspiration, the deity of Christ, the blood atonement, a place to teach young men how to go out and win others to Christ. O God, give me this place!" Today the multi-million dollar buildings of Moody Institute are there because one man said, "I have some faith, and I know God can do it, so I will give Him what I have." And what he had was enough.

Incidentally, I have been in the offices of Sword of the Lord Foundation. I was there when the SWORD started, there when it was published in just a few hundred copies at a time. I was chief of distribution, the guy who passed them out from door to door—distribution manager! That is a high-falutin title; I was proud of it! I hired kids, gave them a nickel apiece to help me give out papers. Yes, I have see some of the tears and the sacrifice. I have been lots of places and I have yet to be in a corner of the earth where THE SWORD OF THE LORD hasn't gone before me, and men were strengthened, and blessed, and heartened, and encouraged and taught by its pages. Just one man!

Neighbor, listen! According to your faith . . . . I don't know how big God is to you. I don't know how big you think He is. I don't know what you think you can do for Him. But I am sure that what you have is enough to do what God wants you to do. And I am sure that God has something wonderful for you, according to your faith.

III. GOD NEVER FORSAKES THOSE WHO TRUST HIM

Another word. This widow turned and said to Elijah, "My, how wonderful! What will I do with all this oil?"

Elijah said, "Sell the oil and pay the debts."

There is nothing so wonderful as to be able to pay debts. Paul said, "I am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Paul said, "I am a debtor, and an honest man, so I will try to pay my debts." Debts ought to be paid by honest people. I won't discuss that further, but pay debts and then give. Don't worry about the future. "Live thou and thy children of the rest" (II Kings 4:7).

The one who gives himself to Christ does not have to be afraid of anything. God will take care of you now, and He will take care of you later on. You don't need to worry about old-age pensions!

When a horse gets old on ranches in West Texas, they don't say, "He is old and can't work any more, so let him starve." I never was on a ranch like that. But they say, "Put him into the meadow. He has been faithful; now see that he has the time of his life." And many an old horse—John, you know this—becomes as frisky as a colt when turned out to pasture. God will take care of His own.

I was on the staff of Moody Institute for three years. I love Moody Institute. I didn't leave because I was mad, I just felt I ought to leave, and I left. When I put in my resignation they called me in and said, "The Board of Directors has met and they will not accept the resignation. We will give you anything you want if you will stay."

I said, "Men, I just feel like I ought to go, so I am going. I appreciate it. I love you, but I am leaving." Accepting or rejecting resignations is all right, but if you are going to go, you are going to go; and I was.

But they said, "Think it over. Take a year's leave of absence."

I said, "I already know what I am going to do. I have prayed up on it."

A gentleman in Chicago called me long-distance asking if I would come to see him about something very important. I went. This gentleman had some conneetion with a nation-wide organization. He said, "We want you to come to work with us." I didn't feel like I ought to, so I didn't. I liked them but I didn't think I ought to, so I didn't. After we had talked several times and he knew that I meant "no" when I said "no," he said, "I will tell you what. I got this straight. Moody wants you to stay with them and they will give you a five years' leave of absence. Now, Bill, you can take it and go on and preach and if as an evangelist you can't make a living, then you can always go back to Moody. You will have a good job and be fixed for life."

I told him I wouldn't think of it. To me that is crooked. He said, "Yes, but you will be old some day and you might wish you had some of this school's life endowment to take care of you."

And I said, "Shucks, I already have somebody to take care of me."

He said, "You do? You mean some fellow has got money and is going to underwrite you?"

And I said, "Yep."

He popped his leg like this and said, "Some of you fellows have all the luck. I wish I could make a hit with somebody like that."

After that I was embarrassed and I didn't tell him who I meant. I don't even know anybody who has money except God Almighty. "Cattle upon a thousand hills," including those on the ranch, are His.

Dr. Ironside was pastor in Chicago. I sure liked him, didn't you, John? One lady in his church was just a little unsettled mentally. One day she said to him, "Dr. Ironside, I am in real trouble. Two men follow me everywhere I go. I don't know what they are up to; I just can't get away from them."

Dr. Ironside said, "Why don't you tell the police?"

She replied, "Why, they wouldn't believe me."

"Why not?" he asked.

"I have never seen them."

He then said, "What do you mean? How do you know they follow you?"

"Because I can just feel them there. If I leave the house to go to the store, they walk behind me, and when I look around they duck in an alley or in a doorway. If I get on the streetcar they get on behind me. Everywhere I go, they are right behind me." She said, "I just can't sleep at night. I am worrying myself sick over it, and don't know what to do."

Good Dr. Ironside began to smile and he said to her, "Why, bless your heart, you are the luckiest lady I know! Oh, how wonderful!"

Startled, she said, "What do you mean?"

He said, "Don't you know who those men are?"

"Why," said she, "no. Do you?"

He answered, "Why, yes. Oh, this is wonderful. They are friends of David."

"David?"

"Yes, David said, 'Surely Goodness and Mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.'" And he said, "My dear woman, Goodness and Mercy follow you around."

That poor lady went home thrilled. After that, everywhere she went, she just knew that Goodness and Mercy were right there, the friends of David.

When she got on a streetcar she would try to get in a seat that had an empty seat behind her so they would have a place to sit down. When she went home at night, she would open the door and hold it open just a minute so they would have plenty of time to get in. Oh, she wanted to be sure that these two good men were always with her.

And you know, neighbor, I feel that we are the most blessed of men and women, for tonight the friends of David surely are with us. "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

If you feel a little discouraged, perk up. There is a God in Heaven who loves you. Give Him what you have and He will do great things with you, and He will take care of you now and in the good days to come.

—The End—

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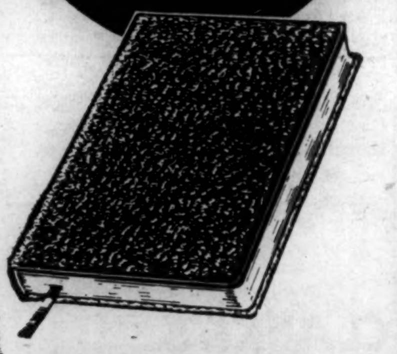

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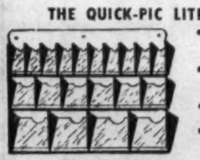

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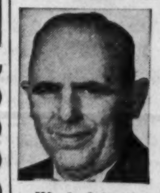

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Jesus and the Resurrection

(Continued from page 1)

ces. Paul was waiting in Athens for several of his fellowservants, who had returned to Thessalonica to find out how the newborn Christians there were getting along. As he wandered about the city, his spirit was deeply stirred for he saw everywhere the evidences of idolatry. They worshipped everything in Athens, in fact an ancient philosopher once said, "In Athens it is easier to find a god than a man." There were images on every street corner, over every doorway, in every courtyard, found in every store, and every dwelling-house. Turn where you would, you were confronted by these

Signs of Pagan Darkness

and Paul, as he walked those streets, knew that the things the Gentiles sacrificed, they sacrificed to demons, and not to God; he knew that he was probably the only man in that city who had a knowledge of the true and living God, and of His Son, the Lord Jesus Christ, and yet for the time being he saw no opportunity to give his message.

A Jewish synagogue, however, attracted his attention, and entering it, he claimed his right as a recognized teacher to speak, and there he presented the Gospel, disputing with the adherents of Judaism, and with proselytes, who were doubtless weary of the unsatisfactory character of idolatrous rites and ceremonies, and had sought out this place of instruction in the law of Moses.

In the marketplace also he addressed himself to individuals, and sometimes little groups would gather about him to whom he proclaimed the wondrous story of God's grace in Christ Jesus to a lost world. Little by little he drew the attention of the people, who were always interested in that which seemed new and strange. So we need not be surprised that at last certain philosophers of the Epicureans and the Stoics became interested in him and his teaching.

The Epicureans

were those who said that man's supreme good is found in trying to please himself, that there is no use denying oneself: make the best of life by getting all the pleasure out of it you can, for you are going to be dead a long time. We can hear the echo of this in the so-called self-expression philosophy of our day. "We are in the hands of a remorseless fate; we had nothing to say about coming into the world, and there is no telling what will happen when we leave it. Just grit your teeth, don't show the white feather, make up your mind that 'what cannot be cured must be endured.'" Stoicism has come down through the ages as the synonym for patient endurance.

Some of these philosophers asked, "What will this babbler say?" To them he seemed to be setting forth new gods. New gods in Athens! They had searched the world to find all of them. They had shrines for the gods of Babylon, Phoenicia, Greece, Egypt, and Rome. They worshipped them all, and yet this man seemed to know something about some new ones, because Paul preached "Jesus and the resurrection." They thought that "Anastasis" (resurrection) was another god. They had the god of peace, the god of victory, the god of justice, the god of love, all these different deified human attributes, and now they thought, "This man seems to have two new gods, one called Jesus, and the other, resurrection. We would like to hear more about them." And they took him up to Mars' Hill, or the Areopagus. This overlooked Athens, and was where the philosophers met for discussion. So they invited Paul to come up there and expound his new doctrines. Led by them, he wended his way to the meeting place, and at once began to proclaim the message that he had been yearning to give them for so long.

He took his text from an inscription he had seen on one of their altars, and said, as it were, "I see you are a very religious people. You seem to worship every god known to the Greeks, and all other nations, and as I walked about I noticed an altar with the inscription,

"To The Unknown God"

Just such an altar has been unearthed recently. It was evident that these Athenians feared lest they might be neglecting some god whose name had not been communicated to them, and so they set up the altar that had attracted Paul's attention.

What a splendid text it made. They recognized the fact that there might be a god of whom they had never heard. And so Paul said, "Whom, therefore, ye ignorantly worship, him declare I unto you." I am here, in other words, to tell you who the unknown God is. How can anyone make known the unknown? God has made Himself known in the person of His blessed Son, the Lord Jesus Christ. Paul was there, indeed, to present Jesus and the resurrection, and let me say that no man preaches the Gospel unless he does preach Jesus and the resurrection.

There is no Gospel for guilty sinners apart from Christ, for the Gospel is God's message about His blessed Son. The Gospel is not good advice to be obeyed, it is *good news to be believed,* and that good news concerns the Lord Jesus Christ, who came from the Glory that He had with the Father from all eternity down to the sorrow and anguish of the cross of Calvary, where He bared His breast, that the sword of divine justice might be sheathed in His heart. He took our place and endured what we deserved. But that alone would not be the Gospel; there is something more needed. Paul preached

Jesus And—

And what? "*And* the resurrection." Every sermon that he ever preached was an Easter sermon; every sermon that the early apostles preached was an Easter sermon, for wherever they went they preached that Christ *died* for our sins, that He was *buried,* and *rose again.* The essence of their message was that He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

So Paul preached Jesus and the resurrection, and we today proclaim the same, and we tell you in His Name, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Notice how Paul prepared the ground for his message.

The Creator and the Created

First of all, they were reminded that the Creator must be greater than that which is created, and Paul directed their attention to the visible universe. It was very evident that the God who made it all could not be confined in one of their temples. He says, "God that made the world and all things therein, seeing that he is Lord of

(Continued on page 11)

Searching the Scriptures

Nehemiah 9

A Penitent People Confess Their Sins

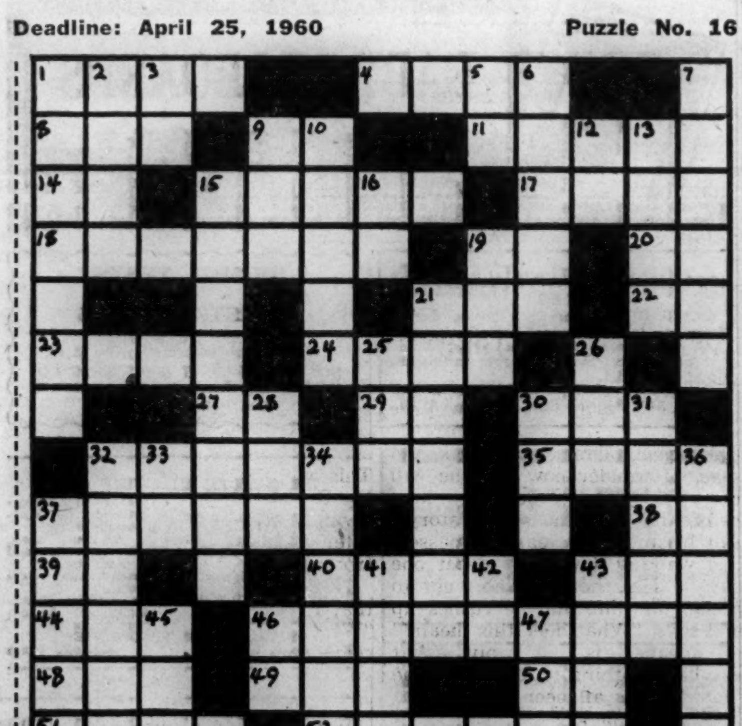
Clues Across

1 "Yea, ______ they had made them a molten calf"
4 "nevertheless ______ were disobedient"
8 "so fight I, not as one that beateth the ______" I Cor. 9
9 father of Shuppim (I Chron. 7:12)
11 "to ______ those that are appointed to death" Ps. 102
14 initials of two towns God destroyed by fire (Gen. 19:24)
15 "yet when they returned, and ______ unto thee"
17 "for the land that thou gavest ______ our fathers"
18 "so that they went ______ the midst of the sea"
19 initials of two kings who fought against Judah (Isa. 7:1; II Kings 24:11)
20 initials of Hannah's husband; his other wife (I Sam. 1:1, 2)
21 "The sluggard will not plow by reason of the cold; therefore shall be ______" Prov. 20
22 initials of two churches mentioned in Revelation (Rev. 3:7, 14)
23 "let not all the trouble seem little before ______"
24 "______ subduedst before them the inhabitants of the land"
27 "There is none righteous, ____, not one" Rom. 3
29 "That ______ the name of Jesus every knee should bow" Phil. 2
30 animal Christ rode into Jerusalem (John 12:14)
32 "when they cried unto thee, thou ______ them from heaven"
35 "Thou gavest also thy good spirit to instruct ______"
37 "he which converteth the _____ from the error of his way" Jas. 5
38 initials of king of Judah and king of Syria who were in league (I Kings 15:18, 19)
39 Initials of two preachers to whom Paul sent letters (I Tim. 1:1; Titus 1:4)
40 a separate piece of news or information
43 "according to that he hath done, whether it be good or ______" II Cor. 5
44 "for a reward of their shame that say unto me, ______" Ps. 40
46 "Blessed are ye, when men shall revile you, and ______ you" Matt. 5
48 "and suffered thee to hunger, and ______ thee with manna" Deut. 8
49 "I ______ no pleasant bread" Dan. 10
50 land out of which God called Abraham (vs. 7)
51 "the seed of Israel separated themselves _____ all strangers"
52 "Thou, even thou, art Lord alone; thou hast made ______"

Clues Down

1 "nor for the destruction that ______ at noonday" Ps. 91
2 "For as the heaven is ______ above the earth, so great is his mercy" Ps. 103
3 father of Elmodam (Luke 3:29)
5 Hebrew word for God
6 "Solomon my son is ______ and tender" I Chron. 22
7 "upon Pharaoh, and on all his servants, and on the ______ of his land"
9 the oldest son of Caleb (I Chron. 4:15)
10 "thou hast done ______, but we have done wickedly"
12 "the trouble . . . that hath come upon us, ______ our kings"
13 "there is but a ______ between me and death" I Sam. 20
15 "because of all this we make a sure ______, and write it"
16 initials of the father and mother of Samuel (I Sam. 1:19, 20)
19 father of Serug (Gen. 11:20)
21 "no man putteth new wine into old ______" Luke 5
25 modern word for *hast*
26 "he planteth an ______, and the rain doth nourish it" Isa. 44
28 raw material out of which certain metals are refined
30 same as 49 across
31 the month in which God spoke to Zechariah (Zech. 1:7)
32 "since the days of Esar-haddon king of Assur, which brought us up ______" Ezra 4
33 a printer's measure
34 "a broken spirit ______ the bones" Prov. 17
36 "and ______ a covenant with him to give the land of the Canaanites"
37 "thy rod and thy ______ they comfort me" Ps. 23
41 "The fruit of the righteous is a ______ of life" Prov. 11
42 "Look unto ______, and be ye saved, all the ends of the earth" Isa. 45
43 "Did not our heart ______ within us, while he talked?" Luke 24
45 "Why make ye this ______, and weep?" Mark 5
46 initials of the king to whom Moses and his brother witnessed; initial of Moses' brother (Exod. 7:1)
47 a hint

Deadline: April 25, 1960 **Puzzle No. 16**



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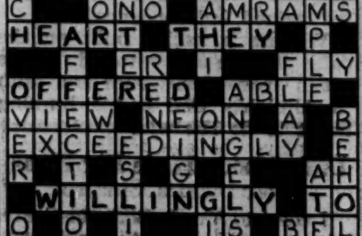
1. Fill in the empty blanks according to the clues given. *Answers must be complete and correct.*

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. **If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes.** Entries will not be returned.

3. In order for you to receive this week's prize, *He Is Risen,* your entry must be postmarked by midnight, April 25, 1960. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 16 will appear in the May 6 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. **Save these coupons!** They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children.* Those who send only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire.* Both of these books were written by Dr. John R. Rice. Remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a prize is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate coupons and prizes, please return them. Please limit all correspondence to only necessary items and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Answer to Puzzle No. 13



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Jesus and the Resurrection

(Continued from page 10)

heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." He is not the God of one nation, but of all nations, and we are really one people, for He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." He has put upon men the responsibility to know Him, for He is not far from any of us.

There is no man anywhere that can say in the Day of Judgment, "I wanted to find God and could not," for "Closer is He than breathing, nearer than hands and feet." He is so close that if men will feel after Him, will stretch up empty hands toward Him, they will find His great strong hands reaching down to lay hold of them. God will never permit it to be said that any man honestly sought the way of life and failed to find it; that any man really wanted to be saved, and cried to God unheard.

This answers a question that troubles a good many people. I am often asked,

"What About the Heathen

that have never heard the Gospel? Are they going to be damned because they have never heard?" No matter where a heathen man may be today, if he wants to know God, and honestly reaches out after Him, God will make Himself responsible to give that man light enough to be saved, for 'He is not far from any one of us, if haply they might feel after him, and find him.'

This is the only place in the New Testament where we get the word "feel." I have often urged people to trust the Lord Jesus, and told them how He died for them, bore their sins on the cross, and that if they will believe on Him, He has given His own Word that, "Whosoever believeth on him shall not perish, but have everlasting life." And then they say, "Well, I do *believe*, but I don't *feel* any different." That has nothing to do with it. The word "feel" is not a Christian word at all. The only place it occurs in the New Testament is here where Paul is speaking of the heathen. But you have an open Bible, you do not need to feel after God. What you need to do is to *believe* the testimony that He has given, and then you will be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house" (Acts 16:31). That is the word of the living God given through His servants of old.

"Feel" and "Feeling"

I said the word "feel" is found only once in the New Testament, but the word "feeling" is found twice: once in Ephesians 4:19 where it speaks of certain Gentiles and says, "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness;" and again in Hebrews 4:15, "We have not an high priest which cannot be touched with the feeling of our infirmities." Apart from these three instances, we do not find the words "feeling" or "feel" used in the New Testament. The moment you believe in Jesus, the moment you trust in Him, you pass out of death into life, out of condemnation into justification before the throne of God.

In John 5:24, Jesus says, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Notice the

Five Divisions of John 5:24

1. "HE THAT HEARETH MY WORD." Face this; be honest with your own heart. Have you heard the Word of the Son of God? Have you heard Him speaking to you through this blessed Book?

2. "AND BELIEVETH ON HIM THAT SENT ME." Do you in your heart believe that God sent the Lord Jesus Christ to be the sinner's Saviour, to die for you on the cross, to rise from the dead for your justification?

3. "HATH EVERLASTING LIFE." When do you get it? When you die? No, you get it *now*, from the moment you believe, from the moment you hear the Word of the Son of God, and believe in Him as the One whom the Father sent into the world to be the sinner's Saviour. The trouble today is that people are stumbling over its very simplicity.

I heard of a man who wanted to be saved and he was told to do penance for sin by putting hard dried peas in his shoes, and walking on them so many hours a day. This poor man did this and limped around the streets trying to make atonement. It would have done him just as much good if he had boiled the peas first.

But people are willing to do all kinds of hard things. They are like Naaman, who, when the prophet commanded, "Go wash in the Jordan seven times," said, "That is too easy a way." But he had a wise old servant who suggested, "If the prophet had bid thee do some *great* thing, wouldest thou not have done it?" Why, of course he would. "How much rather then, when he saith unto thee, wash and be clean?" If you had to give a great deal of money, say a great many prayers, make long pilgrimages, do vast numbers of charitable deeds, in order to get life eternal, how many of you would be willing to do these things? How much more when He saith to thee, *"Believe and live."*

4. "SHALL NOT COME INTO CONDEMNATION." Think of it! The Roman Catholic Version reads, Amen, amen, I say unto you, whoso hears my word and believes him that sent me, has eternal life and comes not into judgment, but is passed out of death into life." Is that not good news? Not a word about purgatory, not a word about confession to a priest, not a word about sacramental observances, not a word about penance; but here and now, the moment you put your trust in the Lord Jesus Christ, your sins are gone and you will never come into judgment, but you have everlasting life. It is all for you. That is the Gospel Paul preached. And notice the next point,

5. "IS PASSED FROM DEATH UNTO LIFE." It is a settled complete salvation, giving a new standing before God to the believing sinner.

Observe the THREEFOLD LINK WITH RESURRECTION:

I. Resurrection and Repentance

But what if men do not accept it? Then there is the judgment. He says that God has been very gracious with the heathen, "The times of this ignorance God winked at; but now commandeth all men everywhere to REPENT." "Repent" means to change your mind completely, to have a new attitude. You had an idea you could save yourself by your good works, but you change your mind, and now admit that you cannot do a thing to save yourself, but that Christ must do it all. That is repentance, a change of attitude toward God. Instead of trying to do anything to save yourself, let Jesus do it all.

God "commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained." God is going to judge the world in righteousness, but your case can be settled out of court, and settled today, so that you need never think of coming into judgment. But if you reject Christ, some day you must give account before His judgment throne.

II. Resurrection and Assurance

"Whereof he hath given ASSURANCE unto all men, in that he hath raised him from the dead." The resurrection of our Lord Jesus Christ is the ground of our assurance, that we shall live again after these bodies die. He says, "Because I live ye shall live also." We are told that, "As in Adam all die, so in Christ shall all be made alive." Thus God has given assurance to all men of a life after *death*, "in that he hath raised him from the dead." In the second place, He has given assurance unto all men that the sin question is settled in the death of Christ by raising His Son from the dead.

Here is a man who has gone to prison for somebody else. He knew the other man was guilty, but knew too, that, in order to prove his own innocence he would have to expose his friend, and so he goes into court, and hears the sentence to go to prison for one year. What must be the feelings of the other man outside? He says, "I have sent that man there; I deserve to go, but he is there in my place." Perhaps he goes to see him and the man says, "I took your place voluntarily, and I am quite content; you let me endure it." The other roams the streets and says, "I wonder how long he will be content; I wonder how long before he tells the whole story." But by and by a year has passed, and walking down the street one day he sees the one who went to prison for him, and he rushes up and says, "What does this mean?" "It means," is the reply, "that you have nothing to fear now. The sentence has all been endured."

So He, our blessed Lord, bore on the tree the sentence for us, and now we who were once guilty sinners are free—"Christ being raised from the dead dieth no more." The resurrection is the proof that the sin question has been settled, that God is satisfied. "He hath given assurance unto all men, in that he hath raised him from the dead."

III. Resurrection and Reckoning

In the third place, we have assurance in the resurrection of Jesus Christ, that some day all men are going to GIVE ACCOUNT to Him. This will be when He sits upon the Great White Throne. Think of giving account of your sins to Him after all He had done to save you from them.

Notice the THREEFOLD RESPONSE that Paul's message had that day. "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter . . . Howbeit, certain men clave unto him, and believed." I wonder if there are not people manifesting these three different attitudes toward the message today.

The Mockers

"SOME MOCK," some ridicule, some say, "Oh, we cannot believe this message about Jesus and the resurrection. We cannot accept it. We do not see how He could die for sinners, and rise again, and

(Continued on page 12)

THE LORD IS WORKING in the HOLY LAND

Rev. Leon Rosenberg, Founder and General Director, with two of our orphans

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Others Are Helping . . .

(Continued from page 1)

have always been others who were greatly blessed.

I think of a young preacher who went through college with me. After college he attended a liberal denominational school and lost his faith. When he went out into the ministry and became pastor of a local congregation, he had nothing to offer them and was about to quit. My wife and I felt led to send THE SWORD to him and others of our college friends along about this time.

This fellow later wrote to tell how he had been just ready to give up the ministry, had been thoroughly disillusioned with his modernistic philosophy. Then he received the first issue of THE SWORD OF THE LORD from our gift subscription. In it was a sermon by William Jennings Bryan on the inspiration and authority of the Bible. This young preacher eagerly read the message, was convicted in his heart, and got down on his knees and turned from his liberalism to the Lord. He was so happy that THE SWORD OF THE LORD had actually saved his ministry and brought joy and blessing once again in his salvation.

I think of a woman who sent THE SWORD to a number of her neighbors. She felt that one of the subscriptions was especially wasted because the person for whom she subscribed simply threw the paper down in the mud by the mailbox every week. But this unsaved neighbor became sick and others who brought in the mail to her during this illness brought THE SWORD along with the rest of it. A message caught the unsaved woman's eye, she read it, was convicted of her sins and was happily saved.

You won't win everyone that you try to witness to nor will everyone to whom you send THE SWORD appreciate it. But bless God, there are a number who will be grateful and will appreciate what you are trying to do for them. The Scripture says, "Blessed are ye that sow beside all waters" (Isa. 32:20). This is simply another way of saying, "Try to reach as many as possible through as many means as possible with the Gospel." This also means we ought to try to reach as many shallow, lukewarm Christians as possible and stir them up for soul winning and earnest Christian living. Some may think you are crazy, but there will be others who will be deeply grateful for what you are trying to do for them.

Dear friend, will you earnestly pray and let the Lord guide you as to how you can help get the paper to your friends and loved ones? Now, while the special 6 months for $1 rate is available is the time to send subscriptions. We will never have a lower rate. Perhaps you ought to ask for some samples and sell these subscriptions to Christian friends or use the following coupon to send in a number of subscriptions. This offer is good in the United States and Canada.

May we hear from you this week?

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SWORD OF THE LORD Wheaton, Illinois

Jesus and the Resurrection

(Continued from page 11)

how men can be saved through believing in Him." God pity you if you are turning this message down. Some day He will turn you down, for He says in His Word, "Because I have called, and ye have refused; I have stretched out my hands and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh" (Prov. 1:24-26). God grant that you may not at last be exposed to such a doom. Do not turn it down; do not go away with a cold, careless sneer and say, "It is nothing to me."

The Deferrers

The second class said, "We will HEAR THEE AGAIN of this matter." They are the procrastinators. You may not be mocking; possibly you would not sneer at the Gospel message. You fully intend to be saved some day; you are saying, "We will hear you again; we are not ready to close with Christ today. There is so much to occupy heart and mind these days; some other time. Let us alone for the present. Sometime we will give attention to these things." Remember the old saying: "Procrastination is the thief of time." There is a Spanish proverb which says, "The road of by and by leads to the town of never." How many have taken that road, have said, "By and by—some other day," and have gone on and on, until at last they have reached the other world, hopelessly lost, and that for ever!

The Cleavers

The third class, "Howbeit certain men clave unto him, and believed." What a blessed testimony! God has recorded the names of two of them, one man and one woman, Dionysius and Damaris, who accepted the message proclaimed that day.

Men have an idea that what sinners need is more culture, more refinement. But if polite culture could have saved the world, Greece would have saved it long ago. But *Greece went all to pieces in spite of its culture*. It was the Gospel of the grace of God that saved the ancient world from ruin. And it is the Gospel of the Lord Jesus Christ that saves men today. I bring before you these two examples, Dionysius and Damaris, and I beg you to follow them as they followed Christ; believe the message, and go on rejoicing in Him.

My Decision for Christ

If you who read this have never definitely taken Christ as your own Saviour, if there has never been a clear transaction between you and Him when you admitted yourself a poor, lost, condemned sinner, then the editor begs you to have that settled now. Christ died for you, and is risen to save you. Will you *MOCK*, as did some at Athens when Paul preached? Will you *DEFER*, postpone the matter, as some so wickedly did then, losing their souls, or will you *BELIEVE* and *CLEAVE* to the Lord, trusting Him for forgiveness and salvation? If today you will repent of your sin, accept Christ and trust Him alone for forgiveness, will you sign this letter and mail it to the editor, or write a letter or card in your own words? If you will I will be glad to write you a personal letter and send you further encouragement and help to live for Christ.

Dr. John R. Rice, Editor,
THE SWORD OF THE LORD
Box 420
Wheaton, Illinois

Dear Brother Rice:

Today, after reading Dr. Ironside's sermon on JESUS AND THE RESURRECTION, I admit my guilty lost condition, and here and now I repent of my sins and turn to Christ for forgiveness. I trust Him to save my soul today, as He promised to do. I count Him my own personal Saviour beginning this moment; I will confess Him before men and will try to live for Him daily, by His help.

Signed ____________________

Address ____________________

Great Guarantees in Resurrection

(Continued from page 5)

manner that his words become the tool of nearly every soul winner to this day. David writes the very words that the Son of David will one day utter on the cross.

When the fullness of time arrives, angels announce the royal birth to Mary and then on the night of His birth they herald the good tidings to shepherds on the hillside. God who placed the stars in their places at His word in creation, speaks again and places one more star to guide the wise men to Bethlehem.

At the baptism of Jesus the heavens open and the voice of the Father is heard in testimony of His deity: "This is my beloved Son, in whom I am well pleased." At the transfiguration, and again when certain Greeks seek Him, the voice speaks from above declaring His Sonship. Signs multiply. The lame are made to walk; the deaf to hear; the blind to see. But, according to Jesus' own testimony, the sign of signs was to be His victory over death (John 2:13-21). "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."

Death could never stand in the presence of the Lord Jesus. Whether He be calling dead Lazarus from the tomb, entering the bedroom of Jairus' daughter to take her lifeless hand, or restoring to the mourning widow her son, near the city of Nain, death must always flee at His appearing. Even so death could not hold Him in its grasp. Peter said concerning Christ's death: ". . . it was not possible that he should be holden of it" (Acts 2:24).

Do you see how His resurrection declares His deity? It is not hard to accept the virgin birth if you believe in the resurrection. One is no more biologically impossible than the other. It is no trick to turn water to wine if one can turn death to life. Is it difficult to open eyes closed in blindness, if you can open eyes closed in death?

Truly the resurrection is the guarantee of our Saviour. He is all that He said He was. He is all that He promised to be. He is able to save and to keep.

II. The Guarantee of Our Salvation

"And if Christ be not raised your faith is vain; ye are yet in your sins"—I Cor. 15:17.

There is always something frightening about this verse. When I come to it, I like to hurry on to verse 20 where I hear Paul's shout of assurance. I do not like to dwell on uncertainties.

The "ifs" of Paul's argument send a chill to my spine. *"If Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.*

I am glad our faith does not settle in *ifs* and *negatives*. "But now *is* Christ risen from the dead" (I Cor. 15:20). Just as *no* resurrection means death and misery, so resurrection means life and sure salvation. My faith is not vain! Christ arose! I am not in my sins! Christ arose! Our hope in Christ is not only for this life but for eternity, and we are of all men most blessed! Christ arose! The resurrection is the guarantee of our salvation.

III. The Guarantee of Our Similar Resurrection

"But now is Christ risen from the dead, and become the firstfruits of them that slept"—I Cor. 15:20.

Celebration of the resurrection of Jesus at this time ought to be not only a looking backward to that resurrection morning, but also a looking forward to the Lord's return, when every Christian will experience a similar resurrection. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Cor. 15:22, 23).

The grave of a Christian is not a place of despair but a place of expectation, for that very grave will one day open and the saint emerge in a glorified body. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is" (I John 3:2).

I came around the corner of our house one day to find my four-year-old in tears. He had stepped on a honey bee and was clutching his bare foot and screaming at the top of his voice. Finally he looked through his tears and said, "Daddy, that bee will never sting again. He has lost his stinger."

That is what happened at the cross one day. Death drove its stinger into the Son of God. But death could not hold Him. He stepped forth the Victor over death and the grave. Death has no stinger left for me, for I have trusted Him as my Saviour. I can say with Paul, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Let us rejoice in our Saviour. Let us rest in our salvation. Let us look forward with anticipation to our similar resurrection. These are the rights and privileges of the Christian, guaranteed by God in the resurrection of Jesus Christ from the dead.

—The End—

Titanic Incident

It was reported that eleven millionaries went down on the *Titanic*. Major A. H. Peuchen left $300,000.00 in money, jewelry, and securities in a box in his cabin. "The money seemed a mockery at that time," he later said. "I picked up three oranges instead."

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